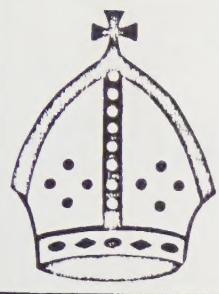


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CHURCH
OF THE
GOOD SHEPHERD.



Church of the Good Shepherd,

HARTFORD, CONN.

A BRIEF
DESCRIPTION OF THE EDIFICE,

WITH
A SHORT EXPLANATION
OF ITS
EMBLEMS AND SYMBOLS.

HARTFORD:
BROWN & GROSS.
1869

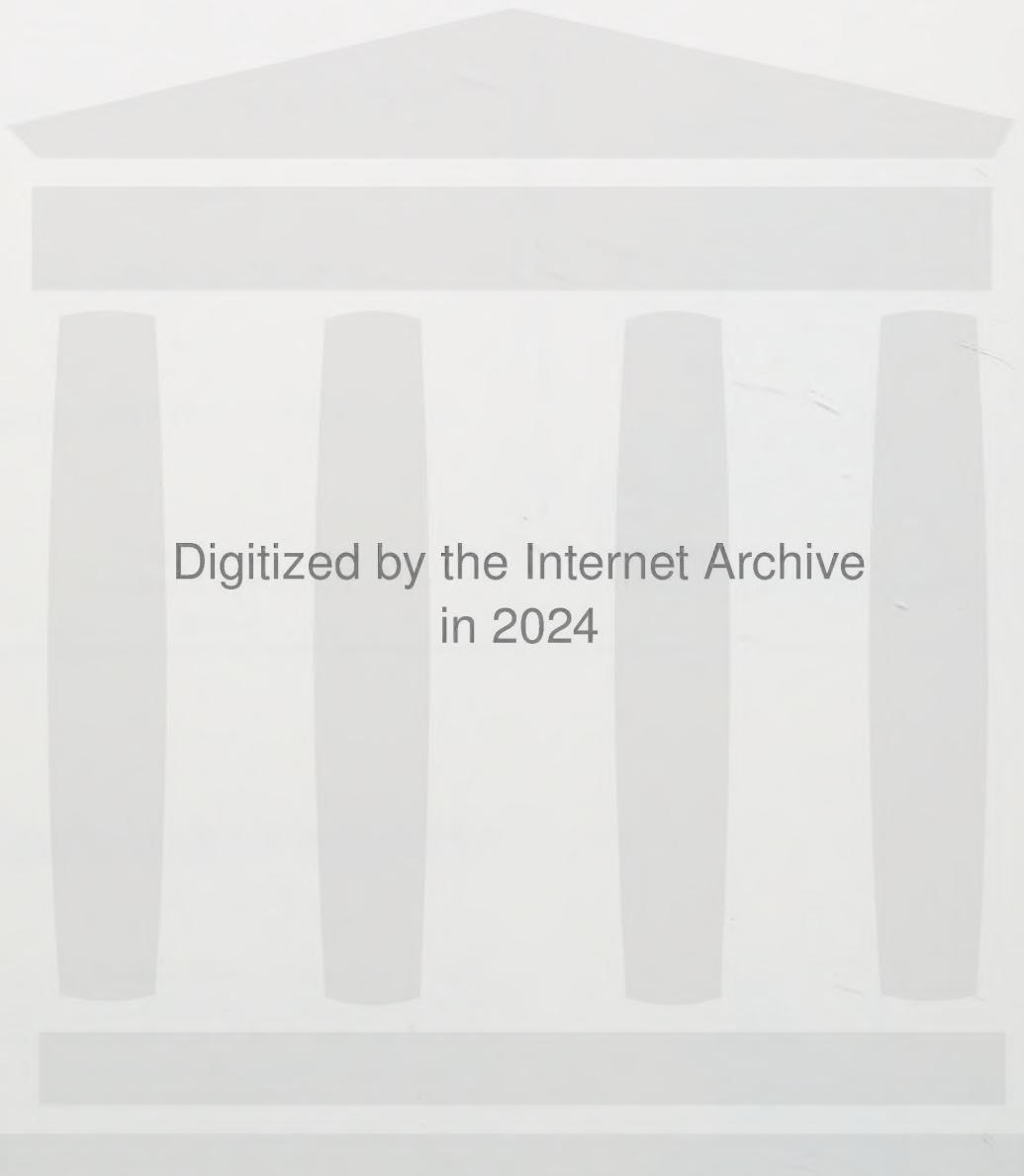
“Church of the Good Shepherd.”

THIS Church, erected by Mrs. Samuel Colt as a Memorial to her deceased husband and children, was consecrated to the worship of Almighty God, on the 28th day of January, 1869.

The very beautiful and elaborate designs and symbols, with which the whole edifice abounds, need, at least to the casual observer, a brief description to be perfectly understood. It is to supply such a need, that these words of explanation are written.

The building is Gothic in style and is built of Portland brown stone, with trimmings of white Ohio stone and is situated on the corner of Wyllis Street and Hendrixen Avenue. It is built wholly above ground, the floor of the basement being on the level of the surrounding lots; above this, at the height of eight feet, comes the floor of the church proper. On the outside the earth has been filled in and graded off in an easy slope from the level of the water table; an artificial eminence being thus formed, on which the church appears to rest. The church proper is 114 feet in length, by 47 in





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width on the ground, and is divided by columns into Nave and side aisles, the Nave having a height of some 65 feet. The Chancel is recessed from the church in form of an ellipse, opening through an arch the width of the Nave. A Chapel or Sunday school room is attached, and opens into the church.

At the north-west corner of the church stands a semi-detached tower, which is in form, a plain square, with bastions pierced with quatrefoils. The tower is to be surmounted in early summer, by a spire rising 150 feet above the ground.

Fronting to the North is the Sunday school room, forming a transept to the main building, and is entered through a porch and door at its north-west corner.

This porch is of stone, with pointed roof surmounted by a plain cross. Beneath the cross is carved a lamb bearing aloft a banner on which the cross is inscribed.* Under this and immediately over the entrance, is engraved the command given by our Lord to Simon Peter, "Feed my Lambs!" Upon the kneelers on either side are carved the Alpha and Omega, † and on the two corbels is the shepherd's crook, symbolizing the office of the Good Shepherd.

At the end of the transept, the roof is surmounted by a double triangle cut in the Ohio stone, the apex bearing a wreath of thorns, and the kneelers below having respectively, the three nails, the pincers, the spear and sponge, the whole

five being instruments of the Passion and emblematical of the five wounds of the crucified Redeemer.

In this end is a large triangular window, and beneath it a cluster of five arched windows, filled with stained glass, illustrative of different subjects to be described in another place. On the west and north in the angle formed by the intersection of the chancel and the transept, is built out a small square room, which is used for a robing-room and an organ-chamber.

Coming now to the chancel end, we find the apex of the Nave crowned with a Latin Cross in a circle of stone, a symbol of the eternity of Christ's redemption. On the end wall of the Nave each of the kneelers is engraved with a title of Christ, they being respectively, the words; "Lex," (Our Law), "Rex" (Our King), "Lux" (Our Light), and "Dux" (Our Leader). The roof of the chancel is crowned with a gilded cross, gilt rays springing from its sides. The chancel is lighted by thirteen windows separated from each other, by columns of highly polished Scotch granite in alternate colors of red and gray. Each of the capitals of these columns bear the emblem of one of the Apostles, entwined in foliage. The first in order from the right, is

ST. PETER; who is represented by two crossed keys, symbolizing his power to absolve and to bind, or as it were, to open both the gates of Heaven and of Hell.

ST. SIMON, the next in order, is symbolized by a saw.

* See Note 1.

† See Note 2.

This emblem is assigned him in consequence of the manner of his martyrdom, he suffering by being sawn asunder.

THADDEUS (ST. JUDE), is represented by a halberd or battle axe, which is generally supposed to have been the instrument by which he suffered martyrdom.

ST. ANDREW.—The Cross is his emblem, from the fact that he is said to have been crucified at Patrae in Achaia. The Cross being in the peculiar form of an X, and is known at the present time as St. Andrew's Cross.

ST. JAMES THE GREAT has for his emblem, the staff of the Pilgrim, early tradition representing him as having travelled farther and more generally than the other Apostles.*

ST. JOHN is symbolized by the wine-cup with a serpent issuing therefrom. The tradition on which this symbol rests, is related by St. Isadore, who says that St. John being a prisoner in Rome, was the subject of many trials and persecutions. One of these, was an attempt to poison him in the cup of the Sacrament, but by a miracle the poison issued from the cup in the form of a serpent, St. John drinking thereof and administering to the communicants without harm, while the hired assassin fell dead at his feet.

ST. THOMAS is represented by the builder's square. The origin of this emblem is in doubt, the popular legend is, that St. Thomas being sent to India to erect a palace for the king, distributed the treasures devoted to the purpose among

the poor and sick, the king being absent from home. On his return he was filled with wrath, and seizing St. Thomas, cast him into prison, intending to put him to death. Meanwhile, a brother of the king died, and after four days the dead man arose and sat up, speaking to the king and saying, "The man whom thou wouldest torture is a servant of God; behold I have been in Paradise and the angels showed me a wondrous palace of gold, silver, and precious stones, saying, this is the palace that Thomas the architect has built for thy brother the King Gondoforus." Upon hearing these words, the king ran to the prison and delivered the apostle, who said to him, "Knowest thou not that those who would possess heavenly things, have little care for the things of this earth? There are in Heaven rich palaces without number, which were prepared from the beginning of the world, for those who purchase the possession through Faith and Charity. Thy riches, O king! may prepare the way for thee to such a palace, but they cannot follow thee thither."

The square or rule in this is emblematical of St. Thomas as the spiritual architect of King Gondoforus.

ST. JAMES THE LESS has a fuller's club alleged by tradition to have been the instrument by which he met his death.

ST. PHILIP is symbolized by the Latin Cross. The Cross as the emblem varies in form in different places, and it is thought, may have a treble signification. It may refer to his

See Note 3.

martyrdom or to his conquests over the idols of the heathen, through the power of the cross, or when placed (as it often is), at the top of a pilgrim's staff, may allude to his mission among the barbarians, as a preacher of its doctrines.

ST. MATTHEW is represented by the purse or money-bag, in allusion to his calling as a tax-gatherer under the Romans, before he became a follower of Christ.

ST. BARTHOLOMEW.—His symbol is the knife; he having suffered death by being flayed alive by order of the King of Armenia.

ST. PAUL, as the last at the left of the line, is typified by the Sword. This is both emblematical of the manner of his death,* and also of the good fight waged by the faithful Christian "with the Sword of the Spirit, which is the Word of God." (Eph. vi. 17).

The entrance to the Baptistry is on the south side of the chancel, near its junction with the Nave. It is quaintly designed in such a manner, that the arch, which is of alternate Portland and Ohio stones, forms the roof of the entrance.

At the south-west corner, is the principal entrance to the church. It is a stone porch with pointed roof, and is crowned with a heavily carved stone cross; the stone bearing on its front the Alpha and Omega. Under this is a highly polished tablet of Syenite, sunk in the front wall of the porch, and

* See Note 4.

inscribed with the monogram XP.* Over the door, cut deep in the stone, in fine, old English text, is the sentence, "Whatsoever thou doest, do all to the Glory of God," the words being separated from each other by a Greek Cross. The arch of the door is supported by two of the granite columns, here also of alternate colors. These columns have capitals of white Ohio stone, ornamented. On the sides of the door are foliated stars, and above them, on either side, is a square cross, surrounded by emblematic designs.

We come now to the western front. The point of the roof is here as elsewhere, surmounted by a cross, which bears the monogram I. H. S.† On the apex stone is engraved "Dei Gloria.‡" On four kneelers beneath, are carved in German text, respectively, "A;" "D;" and the year "18;" "68." In this front is the large memorial window, one section of which is for Col. Colt, and the other for the children; the two sections being surmounted by a large multi-foil. On each side of this central window, is a smaller lancet window which, with the memorial window, will be described in another place.

The clear-story has a series of richly stained-glass windows, which is carried around the chancel roof also. The roof itself is covered with red and blue slates, arranged in patterns, and is crowned with a crest of lance-work in blue and gilt, culminating at the chancel end in the heavily gilded cross before mentioned.

* See Note 5. † See Note 6. ‡ To the Glory of God.

Any description of the exterior of the building proves itself unsatisfactory to those who have seen it. The completeness of the work and the beauty of finish everywhere, demand personal observation to be justly appreciated. We attempt now a description of the interior of the church.

Entering at the south-west porch we pass through a massive oaken door, set off, as are all the others, with heavy bronze ornaments, the knobs of the doors being enriched with medallion heads.

The porch itself is lit by six small stained-glass windows, and is paved with variegated tiles. On the arch over the inner-door is inscribed the text, "Enter into His gates with thanksgiving."

Within the church, one is immediately struck with the perfect harmony of the whole, and with the conformity that exists between the inner and outer decorations of the building. There is one centre and two side aisles, with cross aisles at either end. The roof is pointed, being higher of course over the main aisle, than over the sides. The ceiling of the Nave is painted a rich blue, and studded thickly with golden stars. The rafters are of chestnut, lined with a brilliant carmine. Braces of chestnut and oak support these, and the spandrels are filled with massive carvings in the form of oak, ivy and maple leaves. The walls are wainscotted in chestnut, to the height of three and a half

feet from the floor, above which they are painted a delicate French gray.

Over the chancel arch is a highly illuminated cross, with a bordering of color. Close up, under the cornice, on either side wall, is printed in quaint old text, an inscription, which, at a casual glance, appears to be a simple border in arabesque. On the south side the inscription reads, "When the Good Shepherd shall appear, ye also shall receive a crown of glory that fadeth not away," and on the north side it is, "I, the Lord, am thy Saviour and thy Redeemer, the Mighty One of Jacob!"

Three series of windows on the south, and two on the north side, in clusters of three, furnish light for the body of the church. The windows are of stained-glass, the jambs being decorated with patterns, in color, and each window is surrounded with a heavy gilt moulding.

The Nave is separated from the side aisles by arches, supported by light iron columns which are bronzed and finished in blue, silver and gilt. Upon these columns are the gas-fixtures, four in number on each column, and having each three burners.* They are very ornamental in design and finish, the ground color is a deep chocolate, with which the heavy gold plating forms a rich combination. Brackets of a like description are affixed to the side-walls and light the chancel. Sus

* The whole number of burners in the Church is 189.

pended over each burner on the posts, are bright gold caps, which receive the smoke.

Over the side aisles the ceiling is painted a soft blue, and is divided into square panels, each panel being surrounded by a beautifully decorated border, and having in its centre the double triangle or six-pointed star (one of the emblems of the trinity). In the centre of these stars are emblems and symbols of various designs.*

The vestibule, the aisles and the chancel are paved with tiles of different colors and of varied patterns, the designs increasing in richness as they approach the altar. The seats are of chestnut, carved and oiled.

At the west end is the Memorial Window. The frame of this window is of stone, the central division being so massive as to form in reality almost two distinct windows. The glass in them is really magnificent, the coloring being of the most brilliant character, and the figures admirably drawn. In the section devoted to Col. Colt, stands the figure of Joseph. A sheaf of wheat at his side, and loaves of bread at his feet, recall the bounty which it was given him to dispense both to his brethren and the Egyptians, while an obelisk in the background, with hieroglyphic inscriptions, serves to prevent any possible misconception of its character.

Below is the inscription:

"And God blessed him and made all that he did to prosper."

* See Note 7.

and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes." Above this window on the wall, is the legend,

"God is our Hope,"

and high over all, near to the apex of the roof, is a small trefoil window, bearing the double triangle.

Of the two smaller windows on either side of the great central Memorial, one was the gift of Mr. C. Nichols Beach, and the other of Mr. R. W. H. Jarvis. In these windows are copies of the angels of Fra Angelico.*

Passing up to the chancel, the transept opens out from the North aisle, and is separated from the church by a beautifully carved wooden screen, filled with heavy plate glass. The glass is of such clearness, that to a person opposite, it would not be noticeable, were it not for the reflection of the stained-glass windows; and its thickness is such, that its weight exceeds a ton.

As before stated, the chancel is recessed from the Nave, being about 45 feet deep by 22 in width. On the south side, two arches open into the Baptistry, supported in the centre, by a massive pillar of polished red granite, its capital being of the Ohio stone, finely cut to represent lotus flowers and water-lilies with their broad leaves. A like pillar supports, on the other side, two arches which open into the organ-chamber; the spaces beneath these arches are filled with the

At the foot of the window, is the Dedication—

"In Memory of My Husband,
SAMUEL COLT,

Born, 19th of July, 1814; Died, 10th of January, 1862."

The other section contains a figure of the Good Shepherd, with the little ones of the flock at His feet, and underneath is the inscription:

"He shall gather the Lambs into His arms."

And the Dedication reads:

"In Memory of our Infant Children,
SAMUEL JARVIS COLT,
ELIZABETH JARVIS COLT,
HENRIETTA SELDEN COLT.

Each section of the windows has also the coat-of-arms of the family, and its motto—

"Vincit qui patitur."

The upper light of the window is a multifoil, and in it is a picture of the Angel of Peace bearing a child in his arms, while two others cling to his robes and are borne along with him in his heavenward flight. In these it is not difficult to behold the three little ones, who "so early and so easily entered into rest."

The entire window is decorated in the same pattern as are the others in the church, before described. Completely encircling it, is the inscription, in clear and beautiful lettering: "The Lamb which is in the midst of the Throne shall feed them

pipes of the organ, which are decorated in color and gilt. Above the four arches, and following their curve, is the text, half on either side of the chancel.

"Blessing and honor, glory and power be unto Him that sitteth upon the Throne, and unto the Lamb forever and ever."

The baptistery is on a level with the floor of the main building, but is paved like the chancel. It has six small windows of stained-glass. The font, of pure white marble, is not yet completed. The design consists of three children holding a shell, the whole being cut from a solid block. Around the baptistery, under the cornice runs a border which resolves itself into the text:—"He that believeth and is baptized, shall be saved."

The Lectern stands on the south side of the chancel arch. It is an eagle of brass, heavily plated with gold, its outstretched wings bearing the Bible. The bird stands on a globe, upheld by a pedestal, elegantly enameled in color. In the standards are a circle of real carbuncles, which gleam brilliantly as the light strikes upon them. The only Lectern said to equal this, is somewhat similar, and was exhibited at the late exposition in Paris.

On the north side stands the pulpit, made of chestnut, octagonal in form and fittingly carved. Around the top is the inscription:

"He shall feed His flock like a Shepherd."

The three sides towards the congregation, have respectively

the Shepherd's crook, the I. H. S., and the mitre, the whole carving being lined with gilding.

The chancel, (or choir properly) is reached from the Nave, by means of four steps of the Ohio stone. The Sacrarium (or space within the chancel rail), is lifted one step above this; and the altar stands one step higher yet. The chancel-rail is light and graceful, of chestnut, delicately touched with gold and carmine; and is supported by Gothic pilasters, neatly carved, with highly chased spandrels.

The altar stands out slightly from the end wall. It is in the form of a parallelogram and is panelled in eight sections, the three front ones being filled with figures of a sheaf of wheat, a cross and circle, and a bunch of grapes.* On the front of the altar is the inscription in raised and gilded letters :

" Lord evermore give us this Bread."

The Credence (or small table), on which the bread and wine are placed before consecration, is placed on the left of the altar, and is a Gothic shaped structure, with the monogram I. H. S., in the centre, and eaves surmounted by a wreath of grapes and wheat, symbolizing the Bread and Wine. The finials are clusters of leaves, and on the top is a handsome cross. Twining vines run along the top edge of the structure, and in the centre of the top is the Greek letter Alpha in a trefoil, and on each side of this, are crosses formed of lances.

* See Note 9.

saws under the figure, have the same significance as that on the column outside.

ST. JUDE is portrayed as a younger man, having his eyes fixed on the scroll which he carries in one hand, while the other holds a pen. The symbol underneath St. Jude, is two clubs, crossed; These, according to another tradition, having been the instruments of his martyrdom.

ST. ANDREW is represented as an aged man, with a long, flowing, silver beard, and is resting on his cross. This is also the symbol beneath.

ST. JAMES (major), is represented with Pilgrim's staff, which, as his emblem, has already been spoken of. The same is found as his symbol in the lower section of the window.

ST. THOMAS of middle age, carries a book under one arm, while with the other, he is pointing upward. The emblem assigned him of crossed lances, is from a tradition that he suffered martyrdom in the Indias, by being fastened by lances to a cross.

OUR SAVIOUR.

ST. JOHN is pictured as a young man with flowing, golden hair. His emblem of the cup and serpent he holds in his hand. It is this also, that is placed in the section below.

ST. JAMES (minor) carries in one hand a closed book, and in the other, an olive branch. His emblem of the fuller's clubs has before been mentioned and explained.

ST. PHILIP is represented as in the prime of life. He car-

All these ornaments are gilded to match the rest of the chancel furniture.

The Bishop's Chair is beautifully carved, and is surmounted by a full-sized mitre and encircled with ivy leaves. There are seats for the clergy on the right of the altar.

The side-walls of the chancel are finished in diaper pattern of delicate blue and brown. Within the chancel-rails, they are wainscotted to the height of some four feet from the floor, and then a rich border of tiles occupies the space to the window-sills. In this border are seven small circles containing, alternately, the I. H. S. and the Alpha and Omega. The thirteen windows are filled with copies of Overbeck's * paintings of Christ and the Apostles, under the figure of each being his symbol. On the left, towards the robing-room, the first picture is that of

ST. PETER.—He is represented as a middle-aged man, of robust form, with broad forehead and a short, thick beard. He holds in one hand, his symbolic key, while the other points up to heaven. Beneath the painting are the two crossed keys, the interpretation of which has already been given.

ST. SIMON (ZELOTES), is represented as in old age, with a bald white head and a long beard. He carries in his hands an open book, on which his eyes are intently fixed. The book, here, as in all pictures of saints, represents the Gospels. The crossed

* See Note ro.

ries in his hand a tall staff, terminating in a cross. This is also the emblem below, and has been before explained.

ST. MATTHEW is a man in middle age, with long, flowing beard. A book and staff he carries in his hand as his emblems, and the same is below the figure.

ST. BARTHOLOMEW is represented as more advanced in life. The hair and beard are white, the face is one of more than usual attractiveness. The hands are folded, but bear no emblem. The flaying knives beneath recall the painfulness of his death.

The figure of ST. PAUL in the last window is full of true significance. He stands with one foot advanced, the head bent, the clasped hands resting upon a sword. Promptness in action, a habit of thought and meditation, a will to endure, are all plainly set forth. Beneath are the crossed swords that opened to him Paradise.

Between each of these windows is a slender column of chestnut, the capitals of each column being set in golden ears of wheat. Over the windows, is the inscription in letters of red and gold :

" King of Kings and Lord of Lords."

The organ fills both the arch at the head of the north aisle and the two arches on the north side of the chancel. The key-board is in front of the inner chancel arch. The instrument is from the manufactory of the Messrs. Hook of Boston. It has two banks of keys, 24 stops, the full compliment of

pedals, etc., and the bellows are worked by a small water motor.

The Vestry completely and handsomely furnished, occupies the space in the rear of the organ.

THE SUNDAY SCHOOL ROOM.

The transept used for a chapel and Sunday school room opens out from the church, at the head of the north aisle, and is shut off from it by the screen, before described. Two large doors, as a part of the screen, give admission to the room. The wood work and the walls are finished in the same manner as the interior of the church. The seats have reversible backs for Sunday school use. The desk is neatly carved, and has the monogram I. H. S. on its front.

There are three stained-glass windows on each side in which are the following texts, in diagonal bars:

"I love them that love Me, and those that seek Me early shall find Me."

"Keep thy tongue from evil speaking, and thy lips, that they speak no guile."

"In all thy ways acknowledge Him, and He shall direct thy paths."

"Children obey your parents in all things, for this is well-pleasing unto the Lord."

"I am the Good Shepherd. The Good Shepherd giveth His life for the Sheep."

"If thine enemy hunger, feed him; if he thirst, give him drink."

At the end of the transept is a series of five windows, sur-

mounted by one of triangular shape. The central window has three circular sections, one above the other. In the upper is the monogram XP. In the lower, the text,

"I and my Father are one."

In the middle is an exquisite medallion picture of the "Child Jesus," from whose lifted hand a benediction seems to descend upon one's heart. The two windows next to this bear the inscriptions:

"This is my beloved Son in whom I am well pleased."

and

"The Father himself loveth you, because ye have loved Me."

The two outer ones contain the symbols of the four Evangelists: the man for St. Matthew, because he treats more fully of the human nature of our Lord; the lion for St. Mark, both on account of the nervous boldness and strength of his style, and because he brings before us the royal character of the Messiah, as the "lion of the tribe of Judah;" the ox for St. Luke, an emblem of the priestly character of our Lord (He being both victim and priest); the eagle for St. John, who soars above the other Gospel writers in his contemplation of the divine nature of our Lord, and the glorious mysteries of the God-head. These several emblems were probably derived by the early church from the visions recorded in Holy Writ by Ezekiel and by St. John. (See Ezekiel i. 10, and Revelation iv. 6 and 7.)

The window above, has a triangle supported by two angels, and enclosing the dove in downward flight, the emblem of the Holy Spirit.

Here we finish what has been no easy task, the attempt to describe the many beauties of this goodly House of God. It is a Free Church, open always to all who desire to come to it. We trust it may be the parent of many others, and so both in itself and in its offspring, be a blessing and honor to our city and our diocese.

In conclusion, we desire to present two extracts from the eloquent sermon preached at the consecration, by the Right Rev. A. C. Coxe, D. D., the Bishop of Western New York:

"The Christian Lady who has built this Church of the Good Shepherd, has been made His own instrumentality, for representing here anew, and after eighteen centuries, the same compassions which moved Him then, in behalf of the multitudes. Here the poor man shall find his spiritual home: here he is refreshed by the same spiritual luxuries which are furnished to the affluent; here 'rich and poor shall meet together because the Lord is the Maker of them all.' The passenger upon the neighboring river shall often see its illuminated windows, in the night when some 'holy solemnity is kept;' or descry its spire by the starlight, or its topmost cross by the moon; and so by night as by day, it shall ever bear testimony to Him who 'draws all men unto Him,' because he was 'lifted up.' 'His compassions fail not,' they are as fresh to-day as they were when the text was recorded; and lo! they too are 'scattered abroad' wherever wandering sheep are to be found, even to these ends of the earth.

"To Him, then be all the glory. I am sure I rightly interpret the spirit of her who has been permitted to do a work such as the royal David coveted to do, but which was a privilege denied even to him. It is so I understand her offering of lavish expenditure to the Triune Name. This is the significance of the exceeding beauty and richness of a church, in which man is permitted to claim no proprietorship, and of which the doors bid welcome to the poor—saying to the humblest of our race, 'Come in thou blestest of the Lord; wherefore standest thou without.' The mere economist might ask, with unhappy Judas, 'to what purpose is this waste; for all is waste with him, that fails to minister to grosser appetites; to luxury and to pride. But nay—this is God's house; and when man builds sumptuously for himself, shall he cry out against the box of spikenard that is poured on the head of Jesus?' shall there be no palaces of the Most High; no pavilions of his love where He may gather His children about Him, and refresh them as with flagons of wine?

"Tax not the bounteous hand with vain expense,
With ill-matched aims the architect who planned,
Albeit laboring for a little band,
The sons of toll or honest indigence.
This costly work of fine intelligence,
Give all thou canst; high heaven rejects the lore
Of nicely calculated less or more."

"What can be rendered to God, by His creatures, that shall too richly express their gratitude for His unspeakable gift! I bless God that I see a church made thus beautiful, not as a tribute of self-love, not a place of rich men's pews—their lounge for one hour in seven days; but because it is 'a place of prayer for all people,' because its costliness may interpret to all the nobleness of its uses; because it suggests the exceeding preciousness of that Blood by which we are redeemed, and, of the Gospel which is here preached and ministered; and because the most glorious temple

we can build is, after all, a very poor symbol of the soul of the poorest man that can be made, by its ministries, 'a temple of the Holy Ghost'; —yes, and because a church like this, built for the laboring classes expresses in some degree our sense of that glory which Christ shed on the estate of toil and poverty, when in the days of His flesh He was 'the carpenter's Son.'"

And in another place :

"The sparrows may build their nests upon these walls, and here hard by the altar, the swallow may find a house for her young. The Lord permits us to sanctify the affections of the human heart, in close relations with Himself and with the offices of His Church. And what that speaks to the tenderest emotions of man is not here enshrined! Conjugal fidelity; maternal love; Christian zeal! The strong arm that reclaimed these meadows from the annual encroachment of the flood; that despoiled the river of his ancient domain and made it a home for man; that reared the embankment, and fringed it with willows, for ornament and for utility; that called in colonies of industry from far and near; that made work for foreign and for native skill; that supplied all things liberally for the comforts and the health of the artisan and his family; the ingenuity and enterpize, amounting to genius, which did all this and more for the city of its origin, and the strong affection which created in return, the enduring love of the wife and the widow; all this has here its memorial.

"So too, the memory of precious children is here preserved; children whom Jesus has made His own, and received, already to the Paradise of His Love; whom He has suffered in this wise, to 'come unto Him.' And oh! how legitimately are these treasures of the human heart, here associated with the Divine Love from which they all proceed! The sanctities of society and every bond of friendship, and every pure emotion of the soul within us, how blessed they are when subordinated to the

Love of Him whose precious blood is the source of all our joys and hopes! There is room for all these sweet memorials here. The marriage-vow and all that sanctifies the relations it creates, are made by our holy religion to find here their sacred sources. But, here Christ only and His own chaste Bride have eminent domain. This is God's House; this is the Gate of Heaven. Here may sons be born to him; here may His mercy never cease to be invoked, never cease to flow for the poor and needy; here may the Bread that endures to everlasting life be ever multiplied by the Good Shepherd and Bishop of souls!"



NOTE 5.

XP.—This monogram is formed of the two first letters of the name of Christ, in Greek, and answers to Chr. in English. It is sometimes called the Labarum; oftener it is known as the Cross of Constantine, he having used the device upon his standards and coins. There is a legend that this was the sign said to have been seen by him and his troops at noon-day, in the sky, previous to his third victory over Maentius, A. D. 312.

NOTE 6.

I. H. S.—These letters which form the monogram most frequently used in church decoration, are commonly, but erroneously supposed to be of Latin origin, and to signify Jesus Hominum Salvator (Jesus Saviour of men), the early Roman alphabet having no J. in it. Another and still more erroneous interpretation, is "I have suffered." In reality it is a monogram formed of the first three letters of the name of Jesus, in Greek, I. E. S., the capital E in Greek being like an English H.

NOTE 7.

These emblems beginning on the south by the door, are on the one side, Alpha, and on the other, Omega. On the next I. H. S., and opposite XP. The third, a cross, the one corresponding to it, a star; and in the last one on the south, it having no opposite, is a crown.

NOTES.

NOTE 1.

A Lamb bearing a standard or banner is an emblem of the triumph of the Crucified Redeemer over sin and death. He was the "Lamb without blemish" that was slain for us, and he was "manifested that He might destroy the works of the devil.

NOTE 2.

ΑΩ Alpha and Omega.—The first and last letters of the Greek Alphabet, used to symbolize Christ in his Divine origin, the first, and in his eternal existence, the last.

NOTE 3.

The legends of St. James as well as those of the other Apostles, can be found by those desirous of perusing them, in "Mrs. Jameson's Sacred and Legendary Art."

NOTE 4.

St. Paul suffered martyrdom at Rome, about the year 65, by order of the Emperor Nero. St. Paul and St. Peter are both thought to have suffered on the same day. St. Paul being a Roman citizen was beheaded, but St. Peter met with the less noble death of crucifixion.

NOTE 8.

Angelico De Fiesole, was a Dominican monk and painter. He was born in 1387 at Mugello, a Florentine district, his family name being Guido. He entered the monastery under the name of Fra Giovanni, but is always known now by the name of Angelico, or Il beato (the blessed). His works are entirely of a devotional character, and have never been surpassed. Many anecdotes are related of his piety and humility which show that he considered the exercise of his art as a most sacred employment. He died at Rome in 1455, aged 68. He has been beatified by the Romish Church.

NOTE 9.

Sheafs of wheat or ears of corn, with bunches of grapes, always refer to the bread and wine of the Holy Eucharist. The vine or the vine-leaf, with a bunch of grapes, are emblems of Christ the "true vine."

NOTE 10.

Overbeck, Friederich, was born at Lubeck, July 3, 1789. His works are almost entirely of a religious character. In these he is one of the most noted of modern artists.

MISCELLANEOUS EMBLEMS.

The triangle, double-triangle, the three rings and the trefoil, are all emblems of the Trinity—the three in one.

The circle is an emblem of eternity.

The crown of victory, and of loyalty.

The cross in all forms, the sign of our redemption, has since the 10th century, become the universal emblem of the Christian faith.

The palm-branch is a symbol of martyrdom, or victory over death.

The lily is a symbol of purity.

This little pamphlet has been prepared by a member of the Parish, in order to provide a plain, and so far as may be, an accurate description of the Church, and to meet the want experienced by our own people and by others, of a simple explanation of the sacred symbols so frequently used in its ornamentation.

What mistakes there may be in terms, are those to which unprofessional people must ever be liable. For these, and for such other inaccuracies as may be found, the kindly consideration of all is asked.

The work itself is evidence of the writer's interest in what he has attempted to describe, and is intended also as an expression of grateful appreciation for the love that devised, and the unsparing liberality that completed this free church.

H. W. N.

Saint Aidan's Prayer

for LINDISFARNE

Lord, this bare Island ~~
make it thy Place of Peace.

Here be the Peace of men who do thy will
Here be the Peace of brothers serving men
Here be the Peace of Holy Rules obeying
Here be the Peace of praise by dark or day
Be this thy Island, thy Holy Island ~
I, Lord, thy servant Aidan, speak this
Prayer. Be it thy care. AMEN

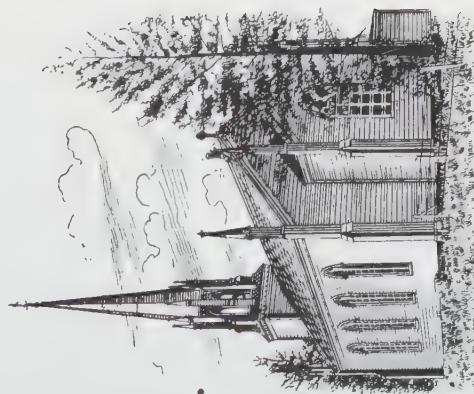
KINGSTON

KINGSTON

AND THE

LOYALISTS OF 1783.

BY
WALTER BATES.



KINGSTON CHURCH.

With Appendix—The Diary of Sarah Frost.

EDITED WITH NOTES BY
REV. W. O. RAYMOND, A. B.,
Rector St. Mary's Church, Saint John, N.B.

SAINT JOHN, N. B.:
BARNES & CO., PRINTERS, 84 PRINCE WILLIAM STREET.
1889.

AND THE

LOYALISTS OF THE "SPRING FLEET"

OF

A. D. 1783.

WITH REMINISCENCES OF

EARLY DAYS IN CONNECTICUT:

A NARRATIVE.

BY
WALTER R. BATES, ESQ.,

*Sometime High Sheriff of the County of Kings,
with the Loyalists of 1783.*

EDITED WITH NOTES BY
W. O. RAYMOND, A. B.
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KINGSTON AND THE LOYALISTS OF
THE "SPRING FLEET" OF 1783.

INTRODUCTORY.

Year by year the task of collecting reliable information regarding the early history of this province becomes increasingly difficult.

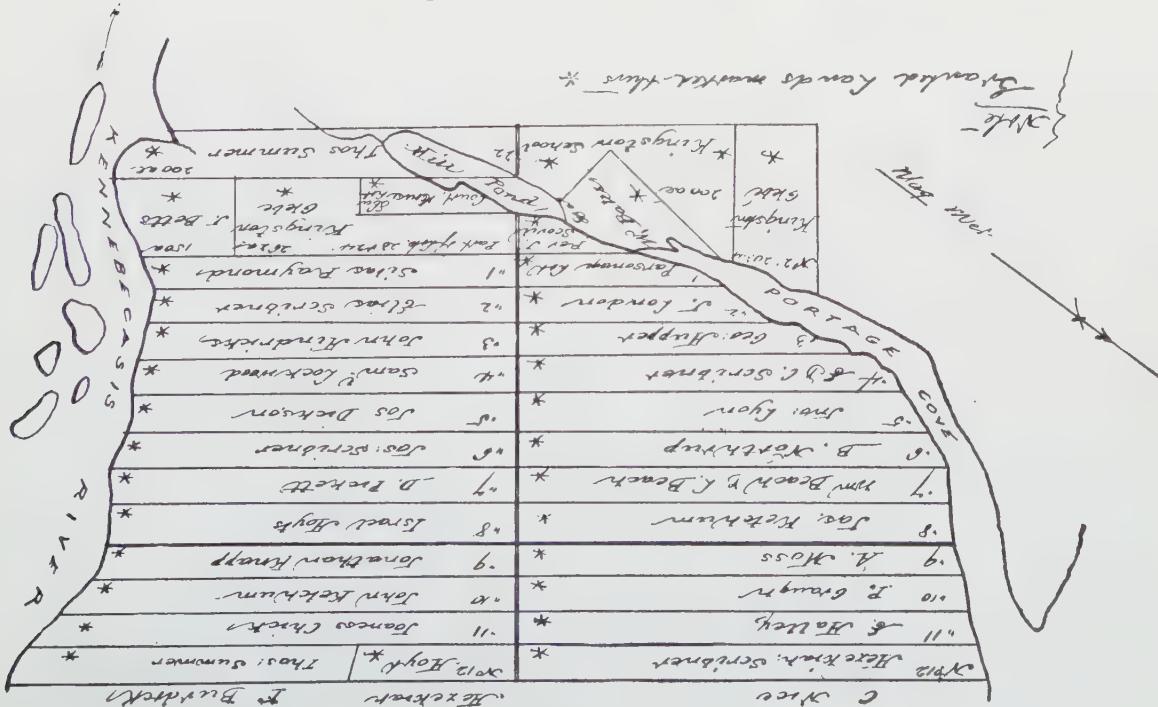
records as are yet in existence. It is by no means improbable that much material of real value to the future historian lies hidden from the light of day in many an old dwelling in this province. Old family documents and letters—faded and musty consigned in numerous instances to the attic or the lumber-room, are capable of supplying here and there a missing link, or throwing light on some obscure point in our recorded history.

The publication of the following extremely interesting narrative of the late Walter Bates, Esq., of Kingston, will be especially valuable if it should prove the means of arousing a spirit of inquiry and investigation amongst the possessors of old papers and documents.

In the notes which I have appended to the narrative, occasional reference will be made to the *History of New York during the Revolutionary War*, by Thomas Jones, justice of the supreme court of that province. The work is a remarkable one. It is ably edited by Edward Floyd de Lancey, a personal friend of Dr. C. W. Weldon, M. P., of this city, to whose kindness I am indebted for its perusal.

The position taken by the Loyalists at the time of the American revolution has been largely misunderstood, and, as a con-

ORIGINAL KINGSTON GRANT.



They desired, by political agitation, to force the home government to a change of policy, or to drive it from power and place in office the foes of the oppression of the colonies.

"*Their enemy was the ministry of Lord North, not the King of England, to whom they owned and had sworn allegiance.* This object they were prevented from carrying out. Royal folly, in England and demagogic fanaticism in America eagerly joined hands to crush such a constitutional settlement of the dispute, brought about a bloody civil war, and finally effected a termination of the quarrel unlooked for by either party at its commencement."

A brief biographical sketch may here be given of the author of the old manuscript which now for the first time appears in print.

Walter Bates was the fourth son of John and Sarah (Bostwick) Bates. He was born March 14, 1760, in the eastern part of the town of Stamford, Connecticut—now known as Darien. The story of his early manhood is given in a very entertaining form in the narrative that follows.

After his arrival in Kingston, A. D. 1783, he soon became quite a prominent personage in the land of his adoption. Indeed during the later years of his life the name of "Sheriff Bates" was familiar in Kings county as a household word.

A man of strict integrity and good ability, he naturally took a leading position in civic affairs. For many years he filled the position of sheriff of Kings county with much efficiency and fidelity. He was ever a loyal British subject, and a faithful and devoted member of the church of his fathers, in whose welfare he took the liveliest interest.

As a writer, he was possessed of no mean ability. Indeed, it is probable that in no other way will the name of Walter Bates be more widely known or longer remembered than as the author of that remarkable and popular book, *The Mysterious Stranger, or Memoirs of the Noted Henry More Smith*—a book first published by W. L. Avery, of this city, and which

has passed through many subsequent editions by George W. Day.

Walter Bates died at Kingston, at the advanced age of 82 years.

This very year old Trinity church, in whose erection he greatly rejoiced, commemorated the centennial of its existence. It stands as a faithful sentinel amongst the silent graves of its builders—those hardy pioneers beneath whose axes the giant trees of a primeval forest rang 100 years ago. And there, beneath the shade of the old church he loved so well, the old Loyalist rests from his labors. A square free-stone column bears the following inscription:

In Memory of
WALTER BATES, Esq.,
High Sheriff of this County,
Who died
Feb. 11th, A.D. 1812,
Aged 82 years.

In Memory of
MRS. ABIGAIL BATES,
Wife of WALTER BATES,
Who died
July 6, 1820, in the 58th year of her age.

It seems undoubtedly to have been the intention of Mr. Bates to publish the old manuscript, but increasing years and infirmities prevented the consummation of his wishes. In 1840 he drew up the following prospectus:

Nearly ready for the press—published by subscription—A brief historical sketch of the seven ministers who first, at the commencement of the rebellion against King Charles the First, embraced the doctrine of predestination and free will election, and to escape from the king's displeasure fled to New England, and there proclaimed themselves Puritans. . . . With a brief extract of their first Blue Laws; contrasted with those church ministers and royal British subjects who were persecuted in the times of the late rebellion in New England, and who on the declaration of Independence fled from persecution into the wilderness of Nova Scotia, A.D. 1783, and established the Church of England in Kingston. The volume to contain more than 100 pages. Price to subscribers, 2s. 6d.

Passing over for the present the former part of Mr. Bates's manuscript, which is in some places incomplete, I proceed to take up that portion which will be of special interest.

W. O. RAYMOND.

THE NARRATIVE OF WALTER BATES.

CHAPTER I.

EARLY DAYS OF THE REVOLUTION, WITH SOME ACCOUNT OF THE SUFFERINGS OF THE LOYALISTS.

"*Their enemy was the ministry of Lord North, not the King of England, to whom they owned and had sworn allegiance.* This object they were prevented from carrying out. Royal folly, in England and demagogic fanaticism in America eagerly joined hands to crush such a constitutional settlement of the dispute, brought about a bloody civil war, and finally effected a termination of the quarrel unlooked for by either party at its commencement."

Having through age and other infirmities been much longer with the former portion of my subject than I at first anticipated, I must therefore of necessity be very brief in what follows, hoping that my infirmities in so doing may not be viewed with severity.

It is now my desire to give a narrative of events connected with the rise and progress of the Protestant Episcopal Church in Kingston, New Brunswick, recording facts but not inventing anything, rescuing many valuable facts from oblivion. The work in a few minor details may possibly be not always correct, yet in the main it is unaffected—a body of facts, many of which in our day are entirely new and the whole is no where else to be found in so convenient a form. The work has been prepared at great expense of time, under the pressure of many cares not unmixed with sickness, pain and sorrow.

In the words of Bishop Bramhall: "No man can justly blame me for loving my spiritual mother, the Church of England, in whose womb I was conceived, at whose breasts I was nourished, and in whose bosom I hope to die."

I must only give a brief statement of what took place after the return of those five gentlemen in Orders under the patronage of the society in old England for promoting Christian Knowledge. Whereupon the Episcopal church increased mightily in Connecticut. Several of the Presbyterian ministers went to England and obtained Episcopal ordination and soon after their return churches were built in almost every town in Connecticut, to the great annoyance of the old Puritans who cherished

great jealousy against the Church of England, inherited from their ancestors. They asserted that the Episcopal clergy were guilty of writing home amazing falsehood and that it would seem to be an agreeable office to distinguish the innocent from the guilty. About this time mobs were assembled for persecuting the loyal element in Connecticut.

Every town which did not subscribe for support of Boston was styled a Tory town, which they spared not to insult. As on one hand rebellion raised her crest in Connecticut with more insolence than in other parts, so loyalty has there exhibited proofs of zeal and fortitude beyond example to be found elsewhere. In particular the clergy by their steady adherence to their oaths and firmness under the assaults of their enemies were a conspicuous example of fidelity. Not one among them all in their fiery trial have dishonoured the King or the Church of England. The suffering of some of them within my memory I can not wholly pass over in silence.

As a resolute antagonist of the Puritan party, and a zealous supporter of the loyal cause, the Rev. Mr. Peers stood conspicuous. Many were the attempts to ruin him and his character. In carrying out their systematic plan of persecution, the doors of the prisons were opened, and prisoners became the leaders of mobs, composed largely of negroes, vagabonds, and thieves. The governor and council finally entered the lists, and anxious at all events to get rid of so formidable an opponent, accused him of being a spy of Lord North

as far as White Plains, about twelve miles from Stamford, to the alarm of all the sympathizers with the British cause. In the day of battle we were collected by the mobs and confined, under strong guards, where we could hear the report of guns, hoping soon to be relieved. The British returning shortly after the mobs all dispersed and the "Tories" were set at liberty.

The British fortified Lloyd's Neck with a garrison, opposite the islands and coves lying between the churches of Norwell and Stamford, whose inhabitants were wealthy farmers — Churchmen and Quakers — all loyalists that afforded a complete asylum and safe passage, by which my three brothers and hundreds of others passed by night almost continually to the British Garrison.

CHAPTER II.

PERSONAL ADVENTURES OF THE NARRATOR DURING THE WAR.

At length the thing I greatly feared came upon me. A small boat was discovered by the American guard, in one of these coves, by night, in which they suspected that one of my brothers, with some others, had come from the British. They supposed them concealed in the neighborhood and that I must be acquainted with it.

At this time I had just entered my sixteenth year. I was taken and confined in the Guard House; next day examined before a Committee and threatened with sundry deaths if I did not confess what I knew not of. They threatened among other things to confine me at low water and let the tide drown me if I did not expose these honest farmers. At length I was sent back to the Guard House until ten o'clock at night, when I was taken out by an armed mob, conveyed through the field gate one mile from the town to back Creek, then having been stripped my body was exposed to the mosquitoes, my hands and feet being confined to a tree near the Salt Marsh, in which situation for two hours time every drop of blood would be drawn from my body; when soon after two of the committee said that it I would tell them all I knew, they would release me, if not they would leave me to these men who, perhaps, would kill me.

I told them that I knew nothing that would save my life.

They left me, and the Guard came to me and said that they were ordered to give me, if I did not confess, one hundred stripes, and if that did not kill me I would be sentenced to be hanged. Twenty stripes was then executed with severity, after which they

after which I could not by any means think of leaving my father until I had assisted him in his wheat harvest.

The first night after I was summoned with a draft for the Continental Service with three day's notice, consequently was compelled to flee for refuge, I knew not where, but providentially found myself next morning in the immediate neighbourhood of a British garrison. Here I was informed I must go through the regular process, be reported, and take the oath of allegiance.

I was provided with the necessary pass from the commanding officer to General DeLancey* at Jamaica (Long Island), who furnished me with a pass directed to General Smith at Brooklyn, who furnished me with a pass to Colonel Axtell† at Flat Bush, who administered the oath and also furnished me with a pass to General DeLancey again at Jamaica. Here not being acquainted with customs of the army exposed me to great inconvenience. I just only prudently knocked at the same door where I had received my pass the day before. This I was informed was considered an offence and that the old General was apt to be very severe after drinking wine all night.

At length the old General came down

from his chamber, and surely his face

looked to me as red as his coat.

"Where is that damned rascal who has disturbed my quarters this morning?"

Send him to the guard house!" roared he. This subjected me to great difficulties, too unpleasant to mention.

Yet kind providence seemed to prepare ways and means, unforeseen by me, for my escape and preservation amidst all troubles and afflictions and dangers by land and sea, and during that unhappy war there were many instances of God's mercy for which I can never be sufficiently grateful. For example in the case of my eldest brother's sickness, on Long Island, with the fever that few survived at that time, I was providentially in a situation to render him every comfort he could receive while in life, and after his death to attend to his decent burial in the town of Huntington, the 10th day of September, 1781; and soon after I was taken sick with the like fever on Lloyd's Neck, where I must soon have died had not I providentially been removed to a friendly house in Huntington, where I received the kind attention of the family. It was feared that I could not survive until morning, a doctor was called late at night who administered medicine which, under Providence, gave immediate relief and I was soon restored to my former health.

Shortly after this I commenced teaching

a school on Eaton's Neck, where all the

people were Loyalists and most part with myself, charchuen from Connecticut.

Here some of the Church "clergymen

came occasionally to hold divine service

on Sundays.

There being none of other religion on the "Neck" we were so united the church Eq., of Kings county, Long Island, was commissioned by the Commander-in-Chief as Colonel of a regiment to consist of 500 men, to be raised by him on the King's account, the officers to have the same rank, and pay, as the other provincial corps, with this condition however, that they were to be disbanded on the first day of the ensuing December. Axtell's recruits amounted to about *thirty*. These formed his regiment. It was in pay from the 1st of May 1779 to the 1st of December following, seven months. It was encamped in his court yard. It garrisoned his house, his poultry, his hogs, his sheep and his cows. No other service did the regiment do. Yet he received full pay, clothing, arms, and provisions for 500 men the whole time. His excellency, the General, gave orders that no person whatever should pass Brooklyn (Brooklyn) ferry from Long Island to New York with a pass from Colonel Axtell. Not less than 20,000 people, exclusive of the military, at that time annually passed the ferry. Every one, instead of the two pence formerly paid, was obliged to pay the Colonel eight shillings, which yearly amounted to the tune of some thousand £.

*Judge Jones gives an amusing account of Colonel Axtell and his achievements. "William Axtell,

at Eaton might be justly styled a church of *Ellen*.*

The Rev. John Sayre came to attend public worship here in April, 1783, and at the same time to acquaint us that the King had granted to all Loyalists who did not incline to return to their homes, and would go to Nova Scotia, two hundred acres of land to each family, and two years provisions: provide ships to convey them as near as can be to a place for settlement where lands would be granted for support of church and school. The next day I obtained the articles for settlement (yet in my possession) from Huntington. A general meeting was held on Eaton's Neck to investigate the same together with our present and future prospects.

After we had discussed the matter it was resolved by all present, and mutually agreed to remove with all their families into the wilderness of Nova Scotia, and settle all together in such situation as we might enjoy the comforts of a church and school

* Nevertheless, the position of the Loyalists at Eaton's Neck was not free from its trials, as witness the following, the original of which is in possession of Miss Pickett, Kingston, N. B.:

"To His Excellency, James Robertson, Esquire, Governor and Commander-in-Chief of the Province of New York, and Lieutenant General of His Majesty's Forces, etc., etc., etc.

The Memorial of John Fowler, Israel Hoyt and David Pickett, most humbly sheweth:

That having left their properties in the country and come within the Royal Lines for protection, upon application to Government for support they obtained with others a grant of Eaton's Neck, the same being applied for and obtained by James Jauncey, Esquire, and others, who had a mortgage on the same, your Memorialists hired the same from those gentlemen at a rental agreed on. That being settled on said place upon the aforesaid terms, and endeavoring to support their families by honest industry, they found themselves disappointed, and prevented enjoying the fruits of their labors by the crews of the armed vessels stationed in Huntington Bay for their protection, who have taken their property from them without any licence, pay or satisfaction.

That they have made repeated application to the

commanders of said Guard Ships to prevent the

raavages of their crews and to obtain satisfaction, but obtaining neither, they, with their associates, applied to Admiral Digby for redress, who kindly

wrote to said commanders on the subject, but without

producing the desired effect; that upon the de-

livery of Admiral Digby's letter to Captain Steele

new into a violent passion, threatening to tye the

complainants to a gun and flog them, ordering them out of the ship, and adding he would blow them to

in the wilderness, fully relying for future support in the promises of God to His people.

I here introduce the rhymes of a young School master:

Come Loyalists all come
And listen to my word;
We left our country and our home
And trusted in the Lord;
Let us not now forsake our trust
Returning back with sorrow;
I faint would see the Rebels flee
Like Sodom and Gomorrah,
Yet think these offers very just
Altho' the Rebels gain so much;
We see not yet quite clearly;
God is too wise to be unjust,
Too good to be unkind,
While subject to his sovereign will
Our hearts are well inclined,
God when He gives supremely good,
Not less when He denies;
Afflictions from His Sovereign hand
Are blessings in disguise.
For in the wilderness, we're told,
(God's) church will comfort give,
And no good thing will He withhold
From those who justly live. W. BATES.

Hell if they came alongside again, telling them he would give them no redress nor protection, but he had his revenge before he left the station. In this situation, being left, remiss, they apply to your Excellency, as Governor of the Province, the Patron and Director of all Loyal subjects driven from their habitation, and humbly request that your Excellency would be favorably pleased to recommend their distressed case to His Excellency Admiral Digby, and to interpose in their favor, so that they with the others suffering in a similar situation may have effectual redress and a stop be put to such ravages for the future; and they as in duty bound will ever pray, etc.

New York, 5th January, 1782.

Now were the British soldiers more forbearing than the seamain, as will be seen from the following extract from Judge Jones' *Loyalist History of New York*. Speaking of the conduct of the soldiers quartered on Long Island, he says: "They robbed, plundered and pillaged the inhabitants of every thing they could lay their hands upon. It was no uncommon thing, on an afternoon, to see a farmer driving a flock of turkeys, geese, ducks or ducklings, fowls and locking them up in his cellar for security during the night. The whole day it was necessary for a person to stand in the fields where they fed to protect them from the ravages of the military." It was no uncommon thing for a farmer, his wife and children to sleep in one room, while his sheep were barking in the room adjoining, his dogs grunting in the kitchen, and the cocks crowing, hens cackling, ducks quacking and geese hissing in the cellar. Horned cattle were for safety locked up in barns, stables and out-houses, producing a most disagreeable effect; that upon the delivery of Admiral Digby's letter to Captain Steele new into a violent passion, threatening to tye the complainants to a gun and flog them, ordering them out of the ship, and adding he would blow them to

CHAPTER III.

THE VOYAGE OF THE FIRST FLEET OF 1783 AND THE SETTLEMENT OF KINGSTON BY A BAND OF LOYALISTS.

It seemed as if heaven smiled upon our undertaking, selecting the best ship in the fleet for our comfort, and by far the best captain. And so, with warm, loyal hearts, we all embarked with one mind on board the good ship *Union*, Captain Wilson, who received us all on board as father of a family. *

Nothing was wanting to make us comfortable on board ship, which blessing seemed providentially to attend us throughout.

From Eaton's Neck the ship sailed through East River to New York.

Having a couple on board wishing to be married we called upon Reverend Mr. Leaming † who received us with much kindness and affection, most of us having been formerly of his congregation; who

after the marriage reverently admonished us with his blessing that in our new home we pay due regard to church and school as means to obtain the blessing of God upon our families and our industry. We received the favor of our good ship *Union* and embarked. Next day the ship joined the fleet and on the 26th day of April, 1783, upwards of twenty sail of ships under convoy left Sandy Hook for Nova Scotia—from whence our good ship *Union* had the honor of leading the whole fleet 'ourteen days and arrived at Partridge Island before the fleet was come within sight.

Next day our ship was safely moored by Capt. Daniel Leavett, the pilot, in the most convenient situation for landing in the harbor of St. John all in good health. We remained comfortably on board ship

the next morning with all our effects, women and children, we set sail above the Falls, and arrived at Bellisle Bay before sunset.

Nothing but wilderness before our eyes; the women and children did not refrain from tears!

John Marvin, John Lyon and myself went on shore and pitched a tent in the ground of his infirmities and Dr. Seabury was then chosen.

On July 11, 1779, Norwalk was burned by General Tryon. In the conflagration Mr. Leaming's church was destroyed. "I have lost every thing," he writes, "my furniture, books, and all my papers, even all my apparel except what was on my back. My loss on that fatal day was not less than twenty or thirteen hundred pounds sterling." He was soon after placed in jail as a Tory, and denied even the comfort of a bed. This brought on his disease which made him a cripple for life.

Many of the early settlers of Kingston were baptized and married by Rev. Dr. Leaming.

* The Rev. Dr. J. Leaming of Norwalk, was elected by the clergy of Connecticut in 1783 to be

Return of the Families, etc., Embarked on Board the Union Transport, Master, Begun Huntington Bay April 11th, and Completed April 16th, 1783.

bushes and slept in it all night. Next morning every man came on shore and cleared away and landed all our baggage, women and the children, and the sloop left us alone in the wilderness.

We had been informed the Indians were uneasy at our coming, and that a considerable body had collected at the head of Bellisle. Yet our hope and trust remained firm that God would not forsake us. We set to work with such resolution that before night we had as many tents set as made the women and children comfortable.

Next morning we discovered a fleet of ten Indian canoes slowly moving towards us, which caused considerable alarm with the women. Before they came within gunshot one who could speak English came to let us know, "We all one brother!" They were of the Micmac tribe and became quite friendly, and furnished us plentifully with moose meat.

We soon discovered a situation at the head of Bellisle Creek suitable for our purpose of settlement with Church and school.

No surveyor was appointed until July when Frederick Hauser was commissioned with directions to survey and allot our land according to our wishes.

He commenced where we had designed for our Church and school house in Kingston with a road six rods wide and surveyed twenty-two lots numbering on each side. Before the lots were exposed for draft it was agreed that one acre off each adjoining corner of the four first numbers should be allotted the place for the Church and school house, and that lot number one on the west side should be reserved for the parsonage. The water privilege to be reserved for those who would engage to built a grist mill and saw boards enough for our Church and school house.

Accordingly the lots were drawn and the numbers fell to the persons named in the grant.

Whereupon every man was jointly employed clearing places for building, cutting logs, carrying them together by strength of hands and laying up log houses, by which means seventeen log houses were laid up and covered with bark, so that by the month of November every man in the district found himself and family covered under his own roof and a happier people never lived upon this globe enjoying in unity the blessings which God had provided for us in the country into whose coves and wild

woods we were driven through persecution. Here with the protection of a kind Providence we were perfectly happy, contented and comfortable in our dwellings through the winter, and on Easter Monday met together, and as secondary means to promote religion, elected the following persons preparatory for the church, namely:

WARDENS.

David Pickett and Joseph Lyon.

VESTRYMEN.

James Ketchum,
Seth Raymond,
Ephraim Lane,
James Moore,
Seth Seely,
Thomas Sumner.
John Lyon,
Israelt Holt,
Jonathan Ketchum,
Andrew Patching,
Elias Scribner,
John Fowler,

The Rev. John Sayre who ministered to us at Eaton's Neck soon after his arrival in the fall fleet removed to Mangerville.* The Rev. John Beardsey † officiated for us occasionally, and made some preparation for building in Kingston.

On Thursday, the 7th day of October, 1784, I had the honor of the first marriage * The Rev. John Sayre was missionary at Fairfield, Conn., where he had a trying experience during the Revolutionary war. In a letter dated Nov. 1, 1781, he speaks of the hardships endured by the Loyalists at the hands of both the contending parties. In his church the hangings were torn down, the leads stripped off, bullets fired through the windows and the entire buildings exposed to every sort of wanton defilement. His congregation were subjected to every kind of oppression—fined and imprisoned on the most frivolous pretences. Mr. Sayre himself was confined to his house and garden and proclaimed as an enemy to his country, and all persons were forbidden (under threat of severe penalties for disobedience) to have any manner of dealing with him. "This orchard was posted up in every store, mill, mechanical shop, and public house in the country, and was repeatedly published in the newspapers. * * * * Yet we wanted for nothing; our people under cover of night supplying us with the comforts and necessaries of life."

On July 7, 1779, the British troops under General Tryon landed at Farfield and set fire to the town. "The ungovernable flames," writes Mr. Sayre, "soon extended on all sides and in a few minutes left me with a family consisting of wife and eight children destitute of food, house and raiment. * * * My loss included my little all."

† Rev. John Beardsey, of Stratford, Conn., was for some time stationed at Poughkeepsie, N. Y. During the war he was Chaplain in Col. Beverly Robinson's regiment, and with it came to New Brunswick. He was the first clergyman to officiate at St. John and Kingston, after the landing of the Loyalists. From 1788 to 1802 he was stationed at Mangerville. Retiring from active work, he then resided at Kingston, where he died in 1810.

Mr. Beardsey preached a sermon in Old Trinity church, St. John, to the Free Masons, to celebrate the memory of St. John Baptist.

A copy of this sermon, printed by Jacob S. Mott, Prince William street, is in the possession of J. W. Lawrence, Esq.

Signers' Names.	No. of Signers.	Former Place of Abode.	Occupation.
Fyler Dibblee.....	1	3	2
Walter Dibblee.....	1	1	2
John Lyon.....	1	1	2
Reuelin Lyon.....	1	1	2
David Pickett.....	1	1	2
Joseph Caswell.....	1	1	2
Ephraim Deforest.....	1	1	2
Ebenezer Stokum.....	1	1	2
William Bonn.....	1	1	2
Seth Squiers.....	1	1	2
John Baker.....	1	1	2
Abram Carrington.....	1	1	2
William Straight.....	1	1	2
Seth Seely.....	1	1	2
John Hendrickson.....	1	1	2
Widow Mary Raymond.....	1	0	2
Nathan Shady.....	1	1	2
Martin Ircarey.....	1	1	2
Silas Raymond.....	1	1	2
Jaramon Holicomb.....	1	1	2
George Happie.....	1	1	2
Joseph Rothburn.....	1	1	2
James Pickett.....	1	1	2
Lewis Pickett.....	1	1	2
John Underwood.....	1	1	2
Widow Ruth Nicholos.....	1	0	1
Johannes Chick.....	1	1	1
John Chick.....	1	1	1
Walter Bates.....	1	1	1
John Gordon.....	1	1	1
Joseph Lyon.....	1	1	1
Simon Losee.....	1	1	1
Thomas Carle.....	1	1	1
Thomas Wade.....	1	1	1
Jacob Maybe.....	1	1	1
William Maybe.....	1	1	1
Widow Hester Burlock.....	1	0	1
Stephen Fountaine.....	1	1	1
Thomas Burdin.....	1	1	1
George Sweet.....	1	1	1
Thomas Wade.....	1	1	1
Abram Dickerman.....	1	1	1
Eleazar Slocum.....	1	1	1
Samuel Bonn.....	1	1	1
Massey Harris.....	1	0	1
George Lumsden.....	1	1	1
Robert Cowley.....	1	1	1
John Fowler.....	1	1	1
John Hand.....	1	1	2
Elias Scribner.....	1	1	2
Hesekiah Scribner.....	1	1	2
Thaddeus Scribner.....	1	1	2
Joseph Ferris.....	1	1	2
Gideon Coree.....	1	1	2
Solomon Tucker.....	1	1	2
Daniel Smith.....	1	1	2
Andrew Justlin.....	1	1	2
Abel Barbey.....	1	1	2
Ephraim Lane.....	1	1	2
John Marvin.....	1	1	2
John Seaman.....	1	1	2
	65	35	59
			2

Signers, 35 Women; 59 Children over 10 years old; 2 Servants.

Total, 209. A True Return Test,

(Signed) FYLER DIBBLEE, D. Agt.

by the first minister. On the death of the Rev. John Sayre, in 1786, the Rev. John Beardsley was removed to Mangerville. The vestry appointed to hold church at the house of Elias Scribner, and Mr. Frederick Dibblee to read the prayers. Public worship was thus attended regularly on Sundays till July, 1787, when Rev. James Scovil came from Connecticut, with the view of removing to this province as a missionary. As an encouragement we voted him the lot reserved for the parsonage, and on the following summer he removed with his family into Kingston, and attended public worship on Sunday in the house of Elias Scribner, where he found, and much to his comfort, a full congregation.

These homes for weary pilgrims made,
Like happy tents of peace they stand,
Amid the dark and silent shade,
The Altar cheers our forest land.
No splendor clothes each humble dome,
No shingled roof or painted sturie,
Yet faith and hope find here a home—
The Christian feels the place divine.

"Yea, the sparrow hath found her an house and the swallow a nest where she may lay her young, even thy altar, O Lord of Hosts, my King and my God,"

CHAPTER IV.

TRINITY CHURCH — ITS HISTORY AND ITS RECTORS.

At the meeting held on the 5th day of July, 1787, to arrange with the Rev. James Scovil about his coming to reside with us, Messrs. Silas Raymond, Elias Scribner and John London did in the presence of said meeting, give each of them, severally, one acre of land off the adjoining corners of their respective lots to the said church free and clear from all incumbrances for ever, as a privilege to build a Church House thereon. At the same meeting it was voted to build a Church on the hill upon the land given by Silas Raymond, Elias Scribner and John London.

Later in the season a subscription paper was drawn up as follows:

KINGSTON, December 5th, 1783.

We, the subscribers, impressed with a full and vigorous sense of the importance of religion, according to all the obligations we as Christians are under to pay all due homage, adoration and obedience to Almighty God the common Father and Governor of the Universe, in whom we live and move and have our being—and upon whom all our hopes depend both for time and eternity; and being firmly persuaded that a due performance of the duties of religion in His house of prayer are the most likely and effectual method of cultivating and keeping alive a proper sense of religion, according to the laws of the Gospel among us, do for the best good of ourselves and our children for ever, covenant and agree to pay to the Church Wardens and Vestry of the Parish of Kingston, in Kings County and Vestry order, such sum or sums as shall be by us affixed to our names, in labor, money, or other articles as we shall sign—which sum or sums articles as we be appropriated and applied in the most prudent

and effectual manner for the erection of a House to the Honor and for the Public Worship of Almighty God according to the usage of the Church of England, in the Parish of Kingston aforesaid upon the square or plot of ground near the house of the Rev. James Scovil.

The subscription paper was returned in a few weeks with seventy-two signers—a total amount subscribed £134, 15s. Od. In February it was agreed to build the Church 50 feet in length and 38 in breadth under the direction of the vestry; and it was further agreed to allow fifteen shillings a thousand for eighteen inch shingles and three shillings a day for common labour.

On Saturday the 27th day of June, 1789, the frame was raised in perfect harmony and in good order, and by united exertion was so far advanced that on the 5th day of November it was dedicated to the service of Almighty God by the Rev. James Scovil by the name of TRINITY CHURCH.

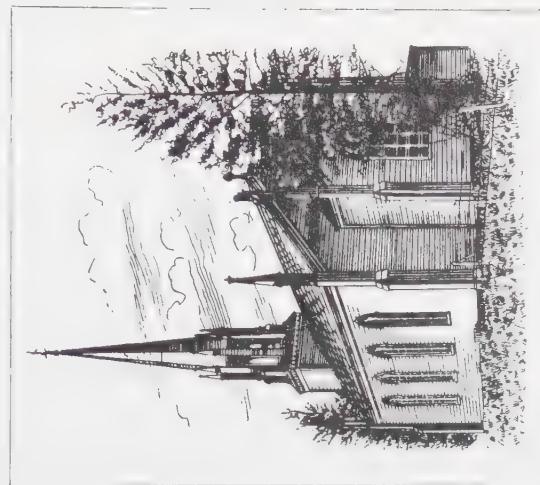
On examining the records in the clerk's books, I found no mention of the consecration of Trinity Church. I cannot omit giving my statement of the same from my own recollections and such statements as I find in my possession, however imperfect they may be found by those who may have more and better information.

This, then, is a brief sketch from the address delivered by the Rev. James

Scovil on the occasion of the consecration of Trinity Church in Kingston, N. B.

"*MY CHRISTIAN BRETHREN*: We have now witnessed a ceremony which in all probability we as a Parish shall never witness again. This is but one of the solemn considerations which is brought into view by an event like this. We have now begun a temple dedicated for the worship of God, in which temple by God's grace our children and their posterity are made meet participants of a rich inheritance. Wherein the precious tidings of Christ and His cross shall ever find sanctuary. Where we trust the Divine presence shall abide after we are gathered unto our fathers. But why need there be any religious ceremony on this enterprise of our building? Because, except the Lord build the house their labor is but lost that build it? We therefore now as it were in a mystical sense baptize our church in its infancy by the name of Trinity Church, and with Objection was made that since there was no pews for all many did not like to intrude

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KINGSTON CHURCH

into the seats of others. Others claimed that all pews ought to be free. The vestry then proposed a subscription, which succeeded, and the pews and seats all remained free.

In 1803, the Rev. James Scovil being infirm and unable to hold Divine service on all occasions, it was proposed to employ his son, Elias, who was then ordained, to assist his father, and to secure forty pounds a year, to be paid half yearly. He to officiate one-half of his time in Kingston, one-fourth in Hampton and one-fourth in Springfield. The former place to raise twenty pounds and the others ten each.

We continued to make improvements in the church from time to time. In the

It was decided to furnish the church with pews and seats. In July following we received a donation from government of four hundred pounds. Voted that two-thirds

spring of 1808 the sum of one hundred and three pounds was subscribed by forty-nine persons for the purpose of erecting a steeple with an end gallery and completing necessary repairs on condition the sale of pews be revoked, and they be free in voted that the sum of two pounds ten shill-

tinued day by day to increase until he entered his rest.

He was cheerful in common conversation, and instructive in the strength of his reasoning. As a minister he was an ornament to his profession—a worthy example for his congregation. The duties of religion he inculcated by example as well as precept. The life he recommended to his congregation he lived before them. His friendly intercourse with his people continued to the last unquenched by sickness, pain and old age. He was gentle without weakness, dignified without pride, strict without severity. Good cause have his children to remember him as the kind and pleasant companionship of such a father.

Happy, too, are we that his successor in the church is of the same family.

On Sunday, July 29, 1809, the Right Rev. Charles Inglis, Bishop of Nova Scotia,* visited our church and confirmed 257 persons.

Having learned that the pews in the church were all held free, the Bishop wrote the following letter, expressing his dis-approval:

FREDERICTON, 5th August, 1809.

Gentlemen,

When lately at Kingston I received much pleasure from seeing so large a congregation on Sunday, the decency of their behavior during divine service, the large number of persons who presented themselves for confirmation.

I sincerely rejoice at these circumstances, and now earnestly pray the Great Shepherd and Redeemer of souls that He would effectually bless both the ordinances then administered in that church to

*Rev. Charles Inglis, D. D., was the last Rector of New York under the Crown.

In a letter dated New York, Oct. 31, 1776, he describes at length the trials and difficulties experienced by himself and his brethren in the ministry. "Sour," he writes, "have been carried prisoners by armed mobs—detained in close confinement for several weeks and much insulted. Some have been flung into jails, by committees, for frivolous suspicions of plots. Some have been pulled out of the reading desk because they prayed for the King. Others have had their houses plundered and their desks broken open under preference of containing treasonable papers. Soon after Washington's arrival in New York, he attended our church but Sunday morning before divine service began, one of the rebel generals called at my house and left word that General Washington would be at church and would be glad if the violent prayers for the King and royal family were omitted. This message, as you may suppose, I disregarded. The conduct of the messenger, I since learned, was not authorized by Washington.

One Sunday when I was officiating and had proceeded some length in the service a company of about 100 armed rebels marched into the church, with drums beating and fife playing, their guns loaded and bayonets fixed. The congregation was thrown into the utmost terror and several women fainted expecting a massacre was intended. It was expected that when the prayers for the King and the royal family were read I should certainly be

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THE RIGHT REV. CHARLES INGLIS.

lings a year shall be allowed for tending the stove of the church and ringing the bell. On December 19th, 1808, it pleased God to take to himself our worthy and revered rector, in the seventy-sixth year of his age, and fiftieth year of his ministry, of which twenty years he was rector of Kingston.

In the last years of his life he suffered with a long and painful disease, which con-

tinued the spiritual nourishment and growth in grace of all who did or shall partake of them. But to give me no small concern to learn that the pews in the church of Kingston were all held in common, and that none were appropriated to individuals—as is the case in all other churches in our communion.

I never knew an instance before this, in Europe or America, where the pews were thus held in common, and where men—perhaps of the worst characters—might come and set themselves down by the most religious and respectable characters in the parish. This must ultimately tend to produce disorder and confusion in the church, and check the spirit of true devotion and piety.

When a man has a pew of his own, he can leave his Bible and prayer books in that pew when public worship is ended on Sunday, and he will be sure to find them in his pew on the next Sabbath. The infirmities of age and bad health require attention to the comfort of warmth, especially in the winter. A man may procure that comfort by lining his pew with some kind of cloth and covering the floor.

It is needless to say that the mode of holding the pews in common must necessarily preclude these with many other benefits and conveniences that might be named.

What could occasion such an innovation—such a departure from the usage of the Church of England, I am unable to conceive; the greatest disorder must be the consequence, if this mode be continued, when the country becomes populous, in some places it would, at this day, be ruinous to the church. * * * * Very earnestly wishing for the prosperity of the Church and Congregation at Kingston, I earnestly recommend to your consideration, Gentlemen, the removal of this strange arrangement.

Your prudence and good sense will point out the mode of accomplishing this, which should be gentle and conciliatory—and I flatter myself when the matter is really and deliberately weighed that there will scarcely be an objection to it. To obviate any difficulty there should be in yours, as in most other churches a few or two set apart for strangers, and the poor should not be neglected. And as Government contributed to the building of your Church, the same order should be observed in it as in all other regular established churches.

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The royal arms here referred to were until recently supposed to be the same now in Trinity church, St. John, N. B., but this has lately been shown by Mr. J. W. Lawrence to be a mistake. In February, 1775, Dr. Inglis wrote an answer to a pamphlet by Tom Paine, entitled "Common Sense." The first impression was seized by the "Sons of Liberty" and burnt. A second edition was printed at Philadelphia, and a copy is now in possession of Mr. Jonas Howe, of this city. For some time after the publication of the reply to "Common Sense" Dr. Inglis was exposed to great danger.

At the evacuation in 1783 he came to Halifax. On August 12, 1787, he was consecrated at Lambeth, and became thereby the first Bishop in the colonies of Great Britain.

Heartily commanding you and your congregation to the special blessing and protection of Almighty God.
I am gentleman,
Your affectionate friend and servant in Christ,
CHARLES NOVA SCOTIA,
To the Rector, Church Wardens, {
and Vestry of Kingston.

The people being acquainted with the Bishop's letter upon the question of selling the pews being put to the meeting thirty-

In 1819 the Rev. James Cookson came out as missionary to the Parish of Hampton, much to the satisfaction of the people of Hampton and to the relief of the Rector of Kingston.

In 1820 it was voted that the Church be dressed in mourning for King George the third who had deceased.

July 26, 1826, the Right Rev. John

purpose of adding to the Church the convenience of a vestry room.

On Sunday the second day of August, 1835, the Right Rev. John Inglis, Bishop of Nova Scotia, ordained in the Church at Kingston, William Scovil, Deacon, to the office of Priest. After Divine Service, his Lordship addressed the Corporation in the Vestry room where in his pleasing address he represented the Church in Kingston as the root from which all other churches in the county were sprouts.

Having brought my history thus far I must now bring it to a conclusion hoping that my readers may judge of my infirmities without severity.

It may be mentioned that Mr. Frederick Dibblee's removal from Kingston in 1790 to be ordained as the first clergyman at Woodstock, it was voted that some fit person be appointed to read prayers and a sermon in the absence of the Rector. Walter Bates was selected and by this means the Church in Kingston has ever been kept open upon the Lord's Day.

Having now with all fidelity treated of my subject, I would fain hope it is something more than idle curiosity that prompts me to wish it was possible to know the future destiny of this country.

One conjecture, I presume, to offer on the subject, that sometime or other there will surely be a restoration of the colonies of America—that after a long series of dissensions and contests their downfall will come from the north, and by the like means which hath been usual in the course of history, and that at some future period the vast and northern deserts of Acadia and Canada will give laws to all North America. But what will be the destiny of the three portions of the globe where a few

“an agreement to that effect, reserving the right of resuming their seats on the terms of the original sale, if while they live in this Parish, it should be deemed advisable, with consent of the Bishop, to have the pews again sold and appropriated to individuals.”

(Signed)

JOHN RAYNORD,
Vestry Clerk.



THE RIGHT REV. JOHN MEDLEY, D. D.
(First Bishop of Fredericton.)

ing family, eight in number, were singularly separated—two only remained in Stamford, two settled in different towns within the United States, two in the province of New Brunswick, and two in Upper Canada, where we remained 1,200 miles from each other, and 600 from our native place, until the eldest had arrived at the age of 80 and the youngest at the 62nd year of his age. After the full term of fifty years, guided and protected by a kind Providence, we are permitted to visit our native home, the town and place of our birth, here to celebrate this our jubilee, praising God in communion with our remaining relations and friends, in the same church wherein we were, in infancy first dedicated to God by our parents.”

“ and held confirmation, administering this holy rite to 63 persons, on the 27th day of August, 1845. His Lordship again visited the Parish on the 30th of October, 1845, and consecrated the new chapel, (called St. James) on the Long Reach. Before the consecration his Lordship required the sittings should be made free, and the pew holders signed

have acted their part alone? I refer to British North America, the British settlements in Hindostan and the vast but yet infant colony of Botany Bay. What is to hinder Great Britain from transporting her empire to the East, where she might possess in India a territory inferior only to the kingdom of China, which for love of peace would be a good neighbor.

I am tempted to hazard the conjecture that there will be eventually the appearance of a great new power in the world under one great British monarch, which is no more within my province, than it is within the compass of my abilities to delineate in detail. I cherish the idea of a new, strong and durable wise confederacy—a triple cord formed by the three happiest countries in the three quarters of the world. [†]

To the foregoing story of Walter Bates a very few words only need be added. Soon after his return from a visit to his old home (see foot note), he in all probability completed his narrative, of which the reminiscences of the early days of Connecticut which follow are by no means the least interesting portion.

The closing words, as given above, are almost a dream of Imperial federation. Kingston church was remodelled in 1857, but is yet, however, substantially the same church, erected by the energies of its Loyalist founders one hundred years ago. The accompanying engraving is from a photograph taken about the time of the centennial commemoration, June, 1889.

[†]Rev. E. B. Huntington, in his history of Stamford, says: “In 1788 Walter and Augustus Bates, who were among the banished loyalists, returned to the home of their childhood. Though honored and much esteemed in the home of their adoption, they still retained their youthful love for the one they had lost. The following extracts are from a brief ‘Inbilee,’ which the former brother penned as expression of their feelings.

“Our two oldest brothers being dead, the remaining family, eight in number, were singularly separated—two only remained in Stamford, two settled in the first fifty years of the Church of England in the Province of New Brunswick,” writes, “It is noteworthy that father, son, and grandson occupied successively the position of Rector in the same Parish. For one hundred and thirty years the three Scovils were in the ministry, and for ninety years they officiated at Kingston.” Rev. Elias Scovil died Feb. 10, 1841, in the 70th year of his age, and the 40th of his ministry; and the Rev. William E. Scovil on June 6, 1816, in the 65th year of his age and 43rd of his ministry.

[†]Mr. G. Herbert Lee, in his “historical sketch of the first fifty years of the Church of England in the Province of New Brunswick,” writes, “It is noteworthy that father, son, and grandson occupied successively the position of Rector in the same Parish. For one hundred and thirty years the three Scovils were in the ministry, and for ninety years they officiated at Kingston.” Rev. Elias Scovil died Feb. 10, 1841, in the 70th year of his age, and the 40th of his ministry; and the Rev. William E. Scovil on June 6, 1816, in the 65th year of his age and 43rd of his ministry.

PART II.

INCIDENTS OF THE EARLY DAYS OF CONNECTICUT.

The part of the narrative now to be taken up is of a rather fragmentary nature, several pages apparently having been lost. In reading what follows we must bear in mind that our author was a man of decided character and pronounced views. He had suffered much for his loyalty to king and country, and he writes from the standpoint of his party and of his times.

The relations existing between the descendants of the old Puritans of New England and the Loyalists—never very cordial at the best—were greatly embittered by the Revolutionary war: So much so that it is only of recent years that the burning topics of that period have been temperately considered by the descendants of either party. Impartial American historians of today, however, admit that the Loyalists of New England received exceedingly harsh treatment at the hands of their fellow citizens during the early years of its history. The Rev. Dr. E. E. Beardsley, of New Haven, in a valuable historical work writes:

"The sufferings of the Puritans were the fruit of the principles of the times. * * * Neal in his 'History of New England,' says 'it must be allowed that when the Puritans were in power, they carried their resentments too far.' Unwarrantable cruelty in one party is no justification of it in another; yet when men talk of the sufferings and 'sacrifices' and 'self-denial' of the Puritans, they 'should consider the spirit and principles of the age, and remember how those who were thus persecuted carried persecutors, and practised the rigors from which they thought to escape.'

Preparations for the settlement of Connecticut were begun in 1633 on the banks of the river which gives name to the State, but shortly before this the Dutch from Manhattan had erected a fort at Hartford. The name of the celebrated Joseph Hooker is inseparably connected with the early days of Hartford, and has been generally viewed in a different light from that in which he appears to our author, who writes as follows:

When Hooker first established himself at Hartford, he was received by the ruling Indian chief with caution. The Sachem

did not like his new neighbors; refused to give or sell any land to them, but told them, as they came to trade with him and spread the Christian religion among his subjects, he had no objection to their building wigwams, planting corn and hunting on his lands.

The wisdom and steady temper of the Sachem made Haynes and Hooker cautious of their conduct. Many people of Massachusetts Bay, hearing that Hooker had made good terms with the Sachem, removed to the banks of Connecticut, that they might share in the work of spreading the gospel among the poor benighted heathen. Rev. Mr. Huet, with his followers, fixed themselves at Windsor, eight miles north of Hartford, and Rev. Mr. Smith at Wethersfield, four miles south of it. So that in the space of eighteen months the dominion of Hartford contained several hundred inhabitants and several voluntary independent churches. Hooker, Huet, Smith and others hereby found means to spread the gospel into every Indian town, and to their eternal infamy with the gospel spread the small-pox. This distemper raged in every quarter; it swept away the great Sachem, and laid waste his ancient kingdom.

Hereupon Haynes and his assembly proclaimed Joshua Sachem, who had been an ambitious captain under the great Sachem, and all such as did not acknowledge his power were to be put to death or fly the dominion.

These colonists having at last driven out the heathen, and got possession of a land flowing with milk and honey, next expelled the Dutch as a dangerous set of heretics. Hooker having done so much for his new Dominion expected the homage of every independent church. This homage, however, he could not obtain, because each minister had pretensions not much inferior to his own. Hence disputes arose about doctrine and discipline. Hooker is said to have taught the existence of forty-two varieties of Grace, though all of little value

except saving Grace. As to discipline, he held he had received his ministerial ordination from the hands of the laity who were in full communion.

Throughout the controversy the majority of the people were on the side of Mr. Hooker, and they soon determined by vote according to their code of laws in his favour. But the other ministers and the minority were not convinced by this vote.

To avoid excommunication they formed themselves into separate irresponsible bodies. Nevertheless they soon felt the thundering anathemas of Hooker and the heated vengeance of the civil power.

However, persecution by its certain consequences fixed the Separatists in their schism which continues to the present time in Connecticut.

Hooker may be said to have reigned twelve years as high priest over Hartford, and then died, about 60 years of age, to the great joy of the Separatists of well nigh as many sects as Hooker had taught kinds of grace.

The death of Cromwell in 1658 struck an awe throughout all New England. Hartford and New Haven appointed their days of fasting and prayer. Davenport prayed the Lord to take the New England vine under His immediate care as He had removed by death the one great protector of the Protestant liberty. Nevertheless, Davenport lived to see the time when Charles the second obtained possession of his father's crown.

However, in the midst of their sorrows they were comforted by the presence of many regicides and refugees who fled from England, amongst whom were Whalley, Goffe, and Dixwell, three of the judges and murderers of Charles the first. Davenport and Leet, the then Governor, received them with open arms, and blessed God they had escaped from the hands of Herod, the son of Barrabas.

They arrived about the 27th of March, and made Mr. Davenport's house the place of their residence. For some time they appeared to think themselves out of danger, but it was not long till the King's proclamation against the regicides arrived, requiring wherever they might be found they should be immediately apprehended. They remained secreted most of the time at Mr. Davenport's until about the last of April. For a short time they made their quarters in the woods and then fixed them-

elves in a cave in the side of a hill, which they named Providence hill, where Dixwell died and lies buried with the seeds of rebellion in New Haven, and where his grave is visited with veneration, even held sacred as the tomb at Mecca.

New Haven dominion, being suddenly filled with such inhabitants, saw itself enabled to support its independence, and paid no attention to the king and parliament of England.

The people of Massachusetts, ever forward in promoting their own consequence, privately appointed Mr. Winthrop their agent to negotiate their business in England, which he willingly undertook, and procured from the incautious Charles the Second as ample a charter as was ever given. New Haven too late discovered the intrigue, but after two years' opposition, they submitted to the charter, purely out of fear lest some of their leaders should be put to ignominious death for aiding in the murder of the king.

To the joy of the people of Boston, Winthrop was appointed by the charter Governor of all Connecticut, and was annually elected till his death, which happened in 1676. The laws enacted under the charter are decent compared with the Blue Laws. One law is as follows: 'When any trespass is committed in the night, the injured person may recover damage of any one he shall think proper to accuse unless he can prove an alibi.'

Queen Ann repealed the cruel laws respecting Quakers and other denominations. The idea of independence of Great Britain was not, as might be imagined, destroyed by the charter. Indeed, the charter is as much in favor of Connecticut as if it had been drawn up in Boston or New Haven.

The general assembly made a law, that whosoever should attempt to destroy the constitution of this colony as by charter established, should suffer death, and declared "Soher Dissent" to be the established religion of the province. They denied to the inhabitants the free exercise of conscience, arbitrarily fining those who would not come to their congregational assemblies. Members of other religious bodies inhabiting there could not obtain justice in the courts of that colony, and all men of known loyalty were excluded from the government in order to keep the law in the hands of the majority.

In consequence of his impeachment, King James the Second ordered *quo warranto* to be issued against the Charter of Connecticut.

The people at length perceived the King was in earnest. The Assembly met as usual in October according to charter. Whilst they were sitting, Sir Edward Andros, General of New England, demanded the Charter and declared the government under it to be dissolved. Whereupon the Assembly resigned the Charter into his hands at Hartford, October, 1687.

But the very night after its surrender, Captain Samuel Wadsworth with the assistance of a mob broke into the apartment of Sir Edmund, regained, carried off and hid the Charter in the hollow of an elm and Robert Treat, who had been elected in 1687, was declared by the mob still to be the governor of Connecticut. The latter daringly summoned his old Assembly, who being assembled voted the Charter to be valid in law, and that it could not be vacated by any power without the General Assembly, and voted that Samuel Wadsworth should bring forth the Charter, which he did in solemn procession attended by the High Sheriff, and delivered it to the Governor. The General Assembly voted their thanks to Wadsworth and twenty shillings reward for stealing and hiding the Charter.

The General Assembly, though unreported either by law or justice, now resolved to settle their land west of the Susquehanna River. They modestly passed over New York and the Jerseys and seized on Pennsylvania claimed by the Quakers who fight not either for wife or daughter, and as it to imitate the iniquity of their fathers, destroyed the Quakers and Indians and took possession of their lands. They plead that their Charter bound them west by the South Sea.

The Sober Dissenters having been established by the General Assembly, the true Independents denied that the Assembly had any power over Christians than their protection. Hence arose contention between the Assembly and the Independents, and both parties having been brought up under Cromwell their battle was well fought.

The Independent ministers proclaimed

proved formidable opponents.

At length a governor was appointed who determined to reduce them under the civil power, and accordingly the Assembly sent their sheriff to bring before them certain leading men among the ministers of whom they banished some, silenced others, and fined many for preaching sedition. The ministers told the assembly that "certain cows had short horns." However they ostensibly submitted to the Assembly and went home. But when the day of the election came they told the free men that the Lord's cause required a man of Grace to stand at the head of the colony and with confidence recommended the moderator of their association to be their governor, who accordingly was elected.

This event greatly inflamed the magistrates, who thereupon cried out, "This is Presbyterian Popedom!" While the churches were thus divided, alarm was caused by the appearing of the Quakers, a number of whom arrived in Boston, and were committed to the common gaol. A number of their books had been seized with a view of being burnt. At the general court, in September, it was recommended to the several general courts that all Quakers, Episcopalians, Baptists and heretics should be prohibited coming into the colony.

While speaking of the religious phrenzies and persecutions in Connecticut, under the sanction of their charter, I must notice the word of an eminent Quaker, who was banished, and upon return sentenced to be hanged: "Dost thee not think," said he to his judge, "that the Jews who crucified the Saviour of the world had a *charter*?" As late as the year 1746, the Rev. Mr. Gibbs, of Symsbury, refusing to pay the rate for the salary of the Congregationalist minister in the same town, was by the collector thrown across a horse, lashed hand and foot under the creature's belly, and carried several miles to gaol. Mr. Gibbs was half dead when he got there, and though he was released by his church wardens, who, to save his life, paid the assessment, yet having taken cold in addition to his bruises, he became delirious, and remained in a state of insanity until his death.

The Independent ministers proclaimed

grand jury from marrying a couple belonging to his parish, the banns having been duly published and consent of parents obtained. The court mildly fined him £20 because he could not show any other license to officiate as clergyman than what he had received from the Bishop of London.

One of the judges said: "It is high time to put a stop to the usurpation of the Bishop of London, and if fines will not curb you, imprisonment shall."

Hartford town is deemed the capital of the province. The town is half a mile wide. A grand court house and two very elegant meeting houses, with steeples, bells and clocks adorn it.

In 1760, a foundation of quarry stone was laid for an Episcopal church in this town, at an expense of £300. On which occasion mortifying proof was afforded that the present inhabitants inherited the spirit of their ancestors. Samuel Talcott, Esq.; one of the judges of the County court, with the assistance of a mob, took away the stones, and with them built a house for his son. This action was justified by the General Assembly of Connecticut.

In 1652, this town had the honour of executing Mrs. Green, the first witch ever heard of in America. She was accused of practising evil things on the body of Ann Cole, which did not prove to be true, but the Rev. Mr. Stone and other ministers swore that Green had confessed to them that she had had very intimate relations with the Devil. The court then ordered her to be hanged.

The same year, Springfield, not to be outdone by Hartford, brought Hugh Parsons to trial for witchcraft. The jury found him guilty, because he made females love him and males hate him; but the judge prevented his execution till the matron was laid before the general court of Boston, which determined he was not guilty of witchcraft.

The tomb of the famous Mr. Hooker, in Hartford, is viewed by his followers with much reverence. Here one of his grandsons is a minister, who inherits more than all his ancestors, virtues without his failings.

According to Dr. Mather, New Haven was, about 1616, to have been made a city, the influence of the city with Cromwell's party being then very great, but a wonderful phenomenon prevented it, and as the New Englanders to the present time be-

lieve his report, I will present my readers with the history of this miracle:

The people of New Haven fitted out a ship and sent her richly laden to England, to procure a patent for the colony and a charter for the city.

After the ship had been at sea a few weeks, there happened in New England a violent storm, which induced the people of New Haven to fast and pray, and to inquire of the Lord whether their ship was in that storm or not. This was a real fast, for the people did neither eat nor drink from sunrise till sunset. At five in the afternoon they came out of meeting, walking softly and heavily and sadly homeward. On a sudden the air thundered and the lightning shone abroad. They looked up towards the heavens and beheld their ship under sail, and the sailors steering from west to east. She came over the meeting house where they had fasted and prayed, and was then met by a violent wind, which rent the sails and overset the ship. In a few minutes she fell down near the weather cock on the steeple, and instantly vanished.

The people all returned to the meeting house, where the minister gave thanks to God for answering the desires of his servants by token of the loss of their ship and charter.

This, and divers other miracles said to have happened in New England, have been and still are useful to the clergy in establishing the people in the belief that there is a great familiarity between God and their ministers.

If I were to give the character of the people of New Haven, I should be inclined to use the words of the famous George Whitefield, in his farewell sermon to them a short time before his decease, who then said: "When I first preached in this magnificent house, about twenty years ago, I told you you were part beast, part man and part devil, at which you were offended. I have since thought much about that expression, and confess that for once I was mistaken. I, therefore, take this my last opportunity to correct my error. Behold, I now tell you that you are not part man and part beast, but wholly of the devil."

New Haven was settled with the most violent Puritans, who claimed so much liberty to themselves that they left none for others. They ever hated the idea of King, Lords and Commons. They sent agents to

fight against the King of England. They denied the jurisdiction of the Bishop of London. Religion and government properly speaking they have none—or ever had, but in impertinence they excel all the world except Boston and Spain. If I could repeat the names of all the religious societies and voluntary associations which have arisen through their strife and self will it would display the prolific invention of mankind. I shall mention a few of the most considerable: Saybrook Presbyterians, Congregationalists, Methodists, Baptists, Scandinavians, Lutherans, Brownists, Independents, Quakers, Old Lights, New Lights, Rogerians, Davisonists, Unitarians, Universalists, Separatists, Hammonites, Brookites, Peterites.

Concerning New London it may be said that the ports and harbours are the best in the colony. The church, the meeting house and court house are not to be boasted of—the fort is trifling. The first English-made Indian King resides with his party in the town, to whom the people pay some respect because they made him King.

The people of this town have the credit of inventing tar and leathers as a proper punishment for heresy.

They first inflicted it on Quakers and Baptists.

A very extraordinary circumstance happened here in 1740. The Rev. George Whitefield paid them a visit and preached of righteousness, temperance and judgment to come, which roused them to cry out “What shall we do to be saved?” The preacher from the pulpit answered them: “Repent; do violence to no man; part with your self-righteousness, your silk gowns and laced petticoats; burn your ruffles, necklaces, tinselled waistcoats with your morality and Bishop’s books this very night, or damnation may be your portion before the morning dawn.”

Some of them carried their enthusiasm to such an extreme that they made a large fire to burn their books, clothes and ornaments, which they called idols. This imaginary work of piety and self-denial they undertook on the Lord’s day and brought their books, necklaces and jewels together on the main street.

They began with burning their erroneous books, dropping them into the fire one after another pronouncing the words, “If the author of this book died in the same sentiment and belief in which he wrote

it, as the smoke of this pile ascends so the smoke of his torments will ascend forever and forever. Hallelujah. Amen.” But they were prevented from burning their fine clothes and jewels—their idols. John Lee, of Lyme, told them his idols were his wife and children, and to burn them was contrary to the law of God and man.

At this period America was overrun with superstition and fanaticism. The steeples of their meeting houses at New London stand at the east end, and the inhabitants bury their dead with their feet to the west because the Episcopalians bury their dead with their feet to the east. A traveller has observed, “They are so perverse and opposite as if they built to God in spite.”

Saybrook is greatly fallen from its ancient grandeur, but is notwithstanding resorted to with great veneration as the parent town of the colony. In 1709, this town was honored by a convention of dissenting Independent divines, who were pleased with no constitution in church or state. This assemblage, after long debate, published a book called the *Saybrook Platform*, containing the doctrine and rules of the church in Connecticut.

The proceedings of the Ecclesiastical courts during the early history of Connecticut were often marked with much severity. In the course of 160 years, they bored the tongues with hot needles, cut off the ears, branded on the forehead, and banished, imprisoned and hanged more Quakers, Adamites, Ranters, Episcopalians for what they call heresy, blasphemy and witchcraft than there are instances of persecution in Fox’s Book of Martyrdom.

A curious event at Saybrook must be mentioned. Time not having destroyed the wall of the fort at this town. Mr. Whitefield in 1740 attempted to bring down the walls as Joshua did those of Jericho, hoping thereby to convince the multitude of his divine mission.

He walked seven times around the Fort with prayer and ram-blowing; he called on the angel to do as he had done at the walls of Jericho, but the angel was deaf to his

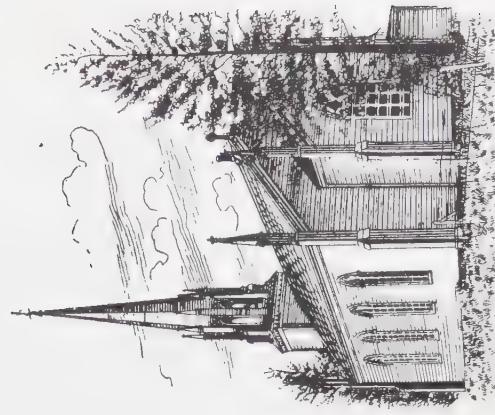
call and therefore the wall remained. Hereupon George cried aloud, “This town is destined for not receiving the messenger of the Lord, therefore the angel is departed and the wall shall stand as a monument of a sinful people.” Having so said, he shortly afterward went to Lyme.

I may here say of George Whitefield that notwithstanding his eccentricities I ever

shall admire his general character—his personal piety, his goodness of heart and hatred of persecution. I ever viewed him as an instrument of heaven, as the greatest blessing America ever knew: he turned the prodigie to God and roused the luke-

warm Christian. It is true also he has made wise men mad. New England, before he came, was but the slaughter house for heretics. He was admired by the oppressed Episcopalians and trembling Quakers. He was followed by nearly all sects. He made peace where there was no peace and even his enemies praised him in the gate.

He is now landed where the wicked cease from trouble and the weary are at rest and where his works of faith, love and charity clothe him. May his virtues be imitated—his imperfections forgiven.



KINGSTON CHURCH.

THE DIARY OF SARAH FROST.

WRITTEN ON BOARD THE SHIP "TWO SISTERS" DURING HER VOYAGE
TO SAINT JOHN'S RIVER, NOVA SCOTIA, IN THE
SPRING OF A. D. 1783.

INTRODUCTORY.

The narrative of Walter Bates has supplied us with an accurate and reliable account of the departure from New York and subsequent arrival at St. John of the first fleet of A. D. 1783.

The following diary will be found to throw additional light upon the nature of the voyage with all its accompanying discomforts. It will also enable the reader in some measure to realize the trials experienced by the Loyalists in parting with near relatives and life-long friends, and give some idea of their first impressions on landing upon our rugged shores.

Sarah (Scofield) Frost and her husband were natives of Stamford, Connecticut, and relatives of Walter Bates. After their settlement on the banks of the Kennebecasis, at what is now Lower Norton, they manifested much interest in the welfare of the church at Kingston until the erection of a church more conveniently situated.

The name of William Frost occurs as a member of the second vestry elected at Kingston on Easter Monday, 1785. During the closing years of the Revolution a systematic guerrilla warfare prevailed between the Loyalists on Long Island and the "rebels" of Connecticut. It is quite amusing to read the widely differing estimates entertained by the opposing parties regarding the merits of certain individuals and their actions. For example, DeLancey's corps of Loyalists was heartily commended by the commander-in-chief of the British forces, who stated it

"had behaved with credit, reputation, honour and courage." The "patriots" of Stamford, on the other hand, strongly protested against allowing any "unprincipled wretches who belonged to the most infamous banditti, called DeLancey's corps," to return to their homes in Connecticut.

of the war. It appears from the diary which follows that the second spring fleet of 1783 consisted of fourteen vessels with a frigate as convoy, bringing probably some 2,000 Loyalists from New York and its vicinity. It is quite possible some of the vessels may have gone to Annapolis. At least two vessels in this fleet, the *Bridge-water* and the *Hope* had already visited St. John with the former fleet and must therefore have returned immediately to New York for the second voyage.

THE DIARY.

May 25, 1783.—I left Lloyd's Neck with my family and went on board the *Two Sisters*, commanded by Capt. Brown, for a voyage to Nova Scotia with the rest of the Loyalist sufferers. This evening the captain drank tea with us. He appears to be a very clever gentleman. We expect to sail as soon as the wind shall favor. We have very fair accommodation in the cabin, although it contains six families, besides our own. There are two hundred and fifty passengers on board.

Monday, May 26.—Nothing happens worth mentioning. We lie at anchor in Oyster Bay the whole day, not having got all our passengers on board.

Tuesday, May 27.—At 8 o'clock we weighed anchor at Oyster Bay, with a fair wind, for New York. Half after eleven, we are brought to by the guard ship at City Island. Our captain was very angry that they should bring him to, but they did not detain us long. We went on with a fair breeze through Hell Gate; but as we got through, the wind and tide headed us, and we had like to have gone ashore, which put us all in a great surprise. They tried twice to go on, but at length were obliged to anchor at the mouth of Harlem Creek, where we lay that night.

Wednesday, May 28.—We weighed anchor at Harlem Creek at a quarter after six in the morning, with a fair breeze, but the tide being low we struck a rock. We soon got off, but in a few minutes struck again. At half past seven we got off and went clear, and at ten we anchored at the lower end of the City of New York, the

At the time of the arrival of the *Two Sisters*, June 29, only two log huts had been erected on the site of the future city, and town lots sold at from two to twenty dollars. It may be mentioned that Hannah, daughter of William and Sarah Frost, born July 30th, one month after the arrival of the *Two Sisters*, was the second female child born in St. John. The "little girl," (seven years of age) mentioned in the diary, was grandmother of the wife of the writer of this introduction.

tide not serving to go round into the North River as we had intended. An hour later I went on shore with my little son, nearly nine years old. I long to have them come on board again to hear what observations the child will make, for he has not been in town for some years now. *Later*—He has come on board again. He pleases me very much with his discourse about what he has seen.

Thursday, May 29.—This afternoon my husband went on shore with my little son, nearly nine years old. I long to have them come on board again to hear what observations the child will make, for he has not been in town for some years now. *Later*—He has come on board again. He pleases me very much with his discourse about what he has seen.

Friday, May 30.—Went on shore and spent the day at Mrs. Partlow's. Mrs. Mussels, Mrs. Scofield and Miss Lucretia Bates came there towards evening and gave an account of my parents' welfare and my friends in the country. I am afraid I shall not hear from them again before I leave New York. I grow tired, so I think to quit for the night.

Saturday, May 31.—I rose early, having spent the night at Mr. Partlow's; waited some time for breakfast and then went out amongst the shops to trade. In the evening came on board ship again with my husband and children.

Monday, June 2nd.—We are still lying at anchor in the North River, not having.

any orders for sailing, and I don't know when we shall sail but hope soon. Nothing happens worth mentioning.

Wednesday, June 4.—I staid on board all day. It being the King's birthday there was such a firing of canons and noise amongst the ships it was enough to astound anyone. At night they fired sky-rockets. (Manuscript torn and part of the narrative missing).

Friday, June 6.—We are still lying at anchor waiting for other vessels of our fleet. My father will come on board in the morning if my husband can go and fetch him. I do so long to hear from my dear mother and my brothers and sisters. We have had a very bad storm this evening. Our ship tossed very much, and some of the people are quite sick, but I am in hopes the storm will soon abate. It grows late as I conclude for the night, hoping to see "Daddy" in the morning.

Saturday, June 7.—My husband went on shore and brought father on board to breakfast. Soon after breakfast he returned on shore, for he expected to go home in the same boat he came down in, but hearing there was a vessel coming from Stamford today, he concluded to stay and return in it, so he came on board again to dine.

Sunday, June 8.—We are still lying at anchor in the North River. We expected to sail tomorrow from Nova Scotia, but I believe we shall remain at Staten Island or Sandy Hook for some days, or until our feet is all got together.

Monday, June 9.—Our women, with their children, all came on board today, and there is great confusion in the cabin. We bear with it pretty well through the day, but as it grows towards night, one child cries in one place and one in another, whilst we are getting them to bed. I think sometimes I shall be crazy. There are so many of them, if they were as still as common there would be a great noise amongst them. I stay on deck tonight till night eleven o'clock, and now I think I will go down and retire for the night if I can find a place to sleep.

Tuesday June 10.—I got up early, not being able to sleep the whole night for the noise of the children. The wind blows very high. My little girl has been very sick all day, but grows better towards evening.

Wednesday, June 11.—We weighed anchor in the North River about six o'clock

this morning, and sailed as far as Staten Island, where we came to anchor. I went on shore with Mr. Gorham and his wife, and Mr. Raymond and his wife, and my two children. We picked some gooseberries. We staid but a short time. In the afternoon I went ashore again with Mr. Frost and several others.

Thursday, June 12.—Nothing seems to be worth mentioning today. We are so thronged on board, I cannot set myself about any work. It is comfortable for nobody.

Friday, June 13.—It is now about half after three in the morning. I have got up, not being able to sleep for the heat, and am sitting in the entry-way of the cabin to write. It storms so I cannot go on deck. My husband and children are still sleeping. Through the day I am obliged to lie in my berth, being quite ill.

Saturday, June 14.—I am something better this morning. My husband brings me my breakfast, which I relish. We are still lying at Staten Island. We expected to sail this morning.

Sunday, June 15.—Our people seem cross and quarrelsome today, but I will not differ with any one, if I can help it. At half-past twelve our ship is getting under way—I suppose for Nova Scotia. I hope for a good passage. About five o'clock we come to anchor within six miles of the lighthouse at Sandy Hook. How long we shall lie here I don't know, but I hope not long. About six o'clock this evening we had a terrible thunder storm, and half stones fell as big as ounce balls. About sunset there came another shower, and it hailed faster than before. Mr. Frost went out and gathered up a mugful of hail stones. Such an instance I never saw before on the 15th day of June.

Monday, June 16.—Off at last! We weighed anchor about half after five in the morning, with the wind north-nor-west, and it blows very fresh. We passed the lighthouse about half after seven. We have twelve ships belonging to our fleet besides our commodores. Two hours later a signal was fired for the ships all to lie to for the *Bridgewater*, which seems to lag behind, I believe on account of some misfortune which happened to her yesterday. At 9 a. m. we have a signal fired to crowd sail. Again we are ordered to lie to. I don't know what it is for, as the *Bridgewater* has come up. It is now two

o'clock, and we have again got under way. The mate tells me they have been waiting for a ship to come from New York, and she has overhauled us. We have now got all our fleet together: we have thirteen ships, two brigs, one frigate. The frigate is our commodore's. The wind dies away. It is now three o'clock. The men are fishing for mackerel. Mr. Mills has caught the first one. I never saw a live one before. It is the handsomest fish I ever beheld.

Tuesday, June 17.—The wind began to blow very fresh last night, about eleven o'clock. About half after five we are sixty miles from the lighthouse at Sandy Hook, the wind southwest. They say that is a fair wind for us. At half-past nine we are out of sight of land.

Wednesday, June 18.—Feel very well this morning and go to work, but soon the wind blows fresh, and I have to go back to my berth. At noon we are an hundred and ten miles from Sandy Hook, with the wind very fair, at southwest. At half after five we saw something floating on the water. Some thought it a wreck; others said it was a dead whale. One of our ships put about to see what it was. At sunset we are one hundred and fifty miles on our way.

Thursday, June 19.—We are still steering east by south, with a fine breeze. We sailed five miles an hour through the night, and today we sail seven miles an hour the chief part of the time. It is now about twelve o'clock. We have shifted our course, and are now steering north by east. At two o'clock, Captain Brown tells me, we are two hundred and fifty miles from Sandy Hook, on our passage to Nova Scotia, with the wind west-nor-west. At six o'clock we saw a sail ahead. She crowded sail and put off from us, but our frigate knew how to speak to her, for at half-past seven she gave the stranger a shot, which caused her to shorten sail and lie to for the frigate to come up. Our captain looked out with his spy-glass. He told me she was a rebel brig; he saw her thirteen stripes. She was steering to the westward. The wind blows so high this evening I am afraid to go to bed for fear of rolling out.

Friday, June 20.—At half after nine this morning our frigate fired to shift our course to north-north-east. We have still fine weather and a fair wind. Mr. Emslie, the mate, tells me we are at five in the afternoon, five hundred miles from Sandy Hook light. We now begin to see the fog come on, for that is natural to this place. At six our commodore fired for the ships ahead to lie to till those behind should come up with us. The fog comes on very thick this evening.

Saturday, June 21.—I rose at eight o'clock, and it was so foggy we could not see one ship belonging to our fleet. They rang their bells and fired guns all the morning to keep company with one another. About half after ten the fog went off, so that we saw the chief part of our fleet around us. At noon the fog came on again, so that we lost sight of them, but we could hear their bells all around us. This evening the captain showed us the map of the whole way we have come and the way we have still to go. He told us we were two hundred and forty miles from Nova Scotia at this time. It is so foggy we have lost all our company and are entirely alone.

Sunday, June 22.—This morning the fog is still dense. No ships in sight, nor any bells to be heard. Towards noon we heard some guns fired from our fleet, but could not tell in what quarter. The fog is so thick we cannot see ten rods, and the wind so ahead we have not made ten miles since yesterday noon.

Monday, June 23.—It grows brighter towards noon, and the fog disappears rapidly. This afternoon we can see several of our fleet, and one of our ships came close alongside of us. Mr. Emslie says we are an hundred and forty miles from land now. The wind becomes more favorable, the fog seems to leave us and the sun looks very pleasant. Mr. Whitney and his wife, Mr. Frost and myself have been diverting ourselves with a few games of crib.

Tuesday, June 24.—The sun appears very pleasant this morning. Ten ships are in sight. The fog comes on, and they all disappear. We have been nearly becalmed for three days. A light breeze enables us to sail this evening two miles and a half an hour.

Wednesday, June 25.—Still foggy; the wind is fair, but we are obliged to lie to for once an hour. The frigate is near us, and judging by the bells, we are not far from some of the other ships, but we can't see

ten rods for the fog. We have measles very bad on board our ship.

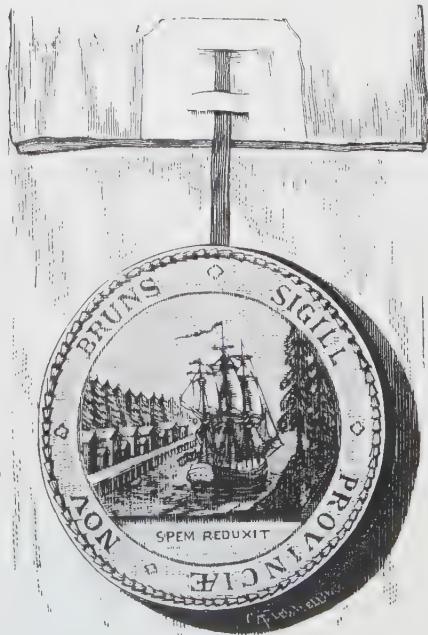
Thursday, June 26.—This morning the sun appears very pleasant. The fog is gone to our great satisfaction. Ten of our ships are in sight. We are now nigh the banks of Cape Sable. At nine o'clock we begin to see land, at which we all rejoice. We have been nine days out of sight of land. At half after six we have twelve ships in sight. Our captain told me just now we should be in the Bay of Fundy before morning. He says it is about one day's sail after we get into the bay to Saint John's River. Oh, how I long to see that place, though a strange land. I am tired of being on board ship, though we have as kind a captain as ever need to live.

Friday, June 27.—I got up this morning very early to look out. I can see land on both sides of us. About ten o'clock we passed Annapolis; after that the wind all died away. Our people have got their lines out to catch codfish, and about half after five John Waterbury caught the first one for our ship.

Saturday, June 28.—Got up in the morning and found ourselves nigh to land on each side. It was up the river St. John's. At half after nine our captain

fired a gun for a pilot; an hour later a pilot came on board, and at a quarter after one our ship anchored off against Fort Howe in St. John's River. Our people went on shore and brought on board spruce and gooseberries, and grass and pea vines with the blossoms on them, all of which grow wild here. They say this is to be our city. Our land is five and twenty miles up the river. We are to have here only a building place of forty feet in the front and a hundred feet back. Mr. Frost has now gone on shore in his whale boat to see how the place looks, and he says he will soon come back and take me on shore. I long to set my feet once more on land. He soon came on board again and brought a fine salmon.

Sunday, June 29.—This morning it looks very pleasant on the shore. I am just going ashore with my children to see how I like it. *Later*—It is now afternoon and I have been ashore. It is, I think, the roughest land I ever saw. It beats Short Rocks, indeed, I think, that is nothing in comparison; but this is to be the city, they say! We are to settle here, but are to have our land sixty miles farther up the river. We are all ordered to land to-morrow, and not a shelter to go under.





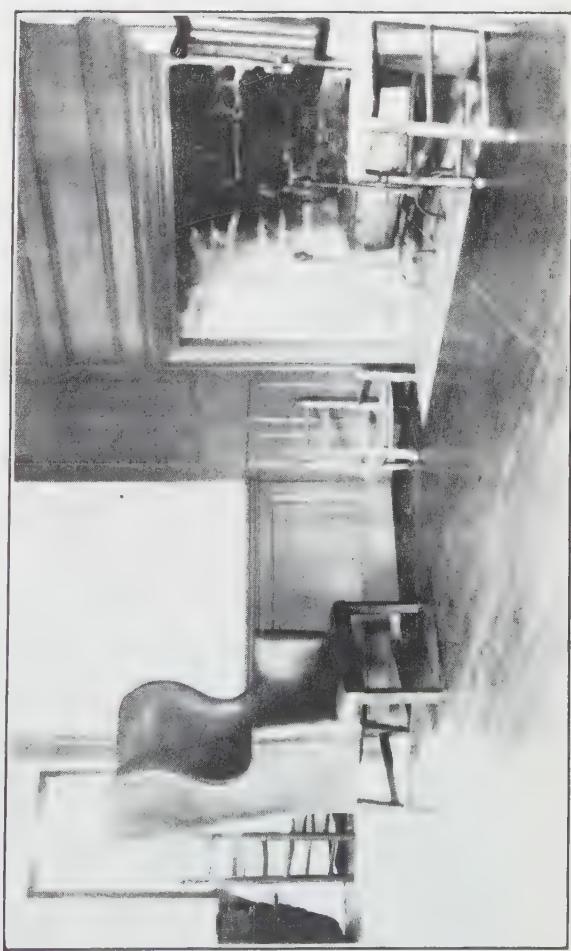
T. C. Glebe House, Woodbury, Connecticut.

THE GLEBE HOUSE, WOODBURY, CONN.



Old Fireplace in the Kitchen

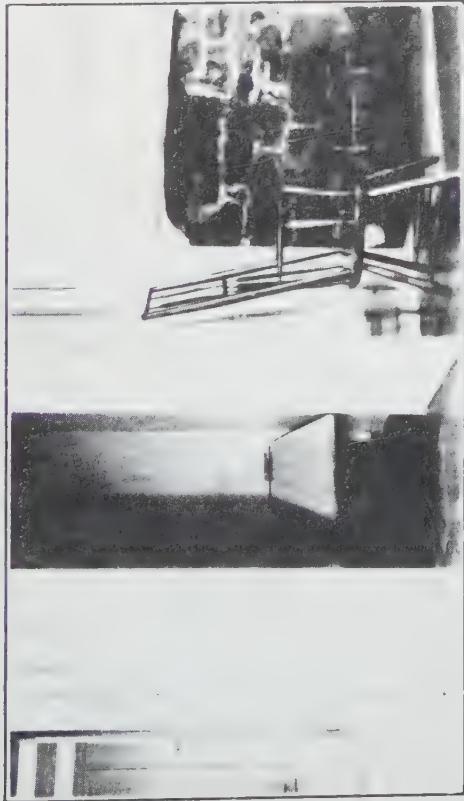
THE GLEBE HOUSE, WOODBURY, CONN.



Room in which Bishop Seabury was Elected

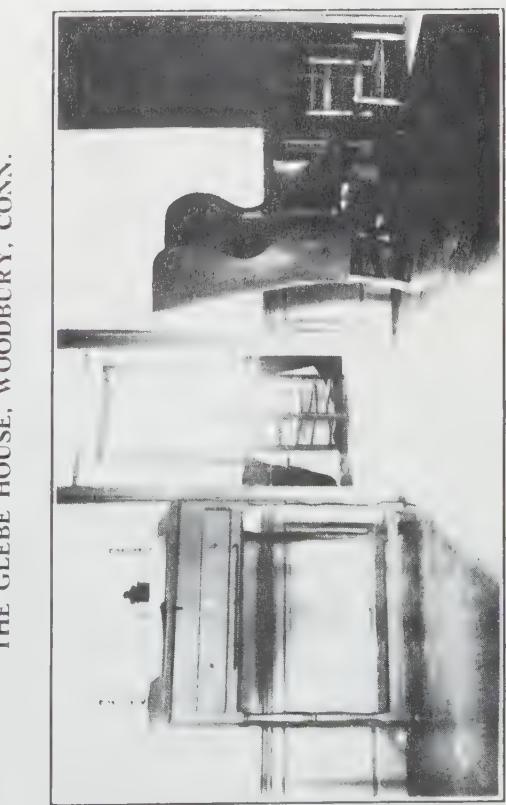


THE GLEBE HOUSE, WOODBURY, CONN.



Entrance to Secret Stairs

THE GLEBE HOUSE, WOODBURY, CONN.



THE GLEBE HOUSE, WOODBURY, CONN.



Room in which Bishop Seabury was Elected

Second Floor Bed-room
(Notice broad boards in place of plaster)

Bristol, the Birthplace of America.

"From this port John Cabot and his son, Sebastian (who was born in Bristol), sailed in the ship 'Matthew,' A.D. 1497, and discovered the Continent of America."

Drake on the Pacific Coast, June and July, 1579.

The Prayer Book Cross, "A memorial of the service held on the shore of Drake's Bay about St. John Baptist's Day, June 24, 1579, by Francis Fletcher, Priest of the Church of England, Chaplain of Sir Francis Drake, Chronicler of the Service."

Sir Walter Raleigh's colony lands on Roanoke Island, July, 1587.

Baptism of Manteo. The Christening of Virginia Dare.

Jamestown established, 1607.

The ruined tower is from the 4th Church, built in 1647.

Virginia Parishes and Churches.

St. John's, at Hampton, dates from 1610; its present Church from 1728. The oldest Parish in continuous existence.

St. Luke's, Smithfield, built in 1632, the oldest building in America built by Englishmen.

More than a score of other Colonial Churches survive, of which Pohick, The Falls Church, and Christ Church, Alexandria, were completed by Washington's Committee just before the Revolution.

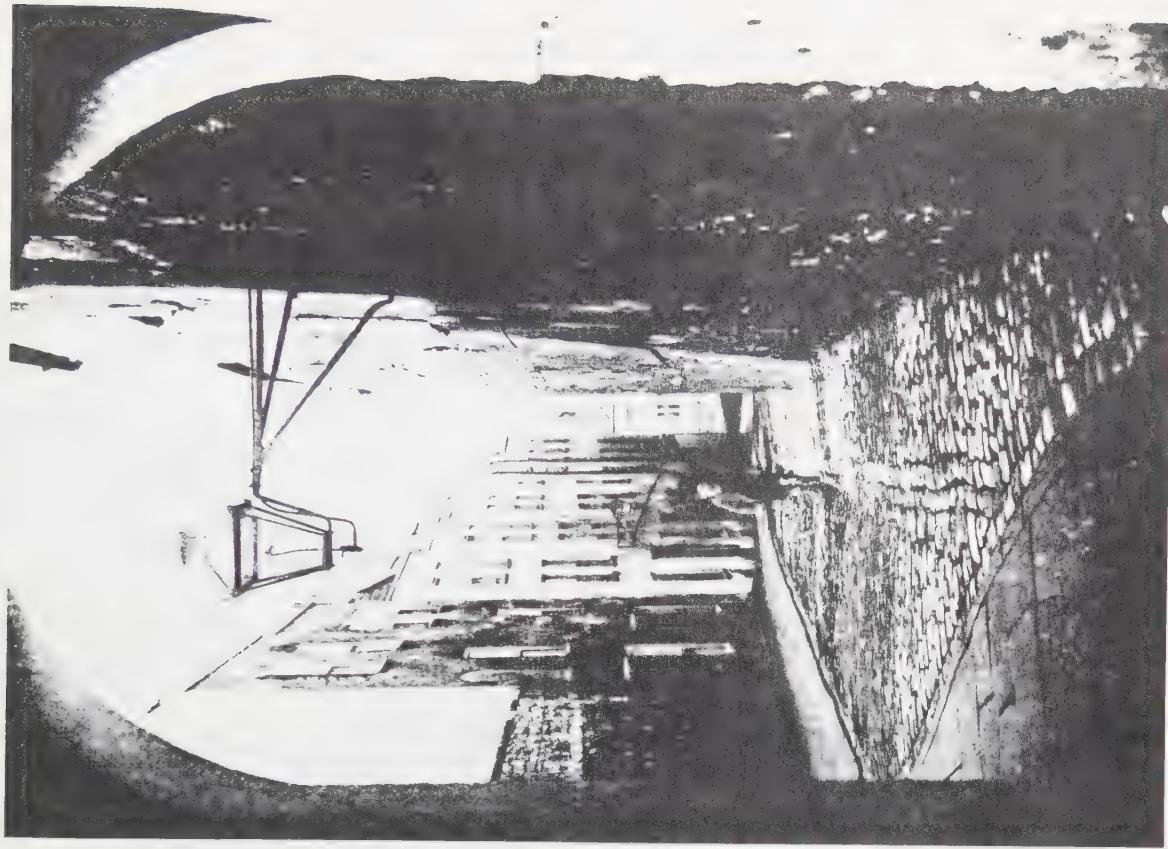
The Missionary Movement in England, fostered by Bishop Compton, gave us: King's Chapel, Boston, in 1688; Christ Church, 1695, Philadelphia; Trinity, New York, 1697; St. Peter's, Perth Amboy, 1698; St. Mary's, Burlington, N. J., Christ Church, Middletown, and Christ Church, Shrewsbury, all in 1702; followed by some 16 others in New Jersey. St. Paul's, Eastchester, N. Y., began services with 1665; its church dates from 1788.

The Revolution left the Church prostrate.

The Connecticut Clergy elected Samuel Seabury to seek consecration in England. The notable meeting at New Brunswick (1784) led finally to a call for a General Convention:

I. "That there shall be a General Convention of the Episcopal Church in the United States of America."

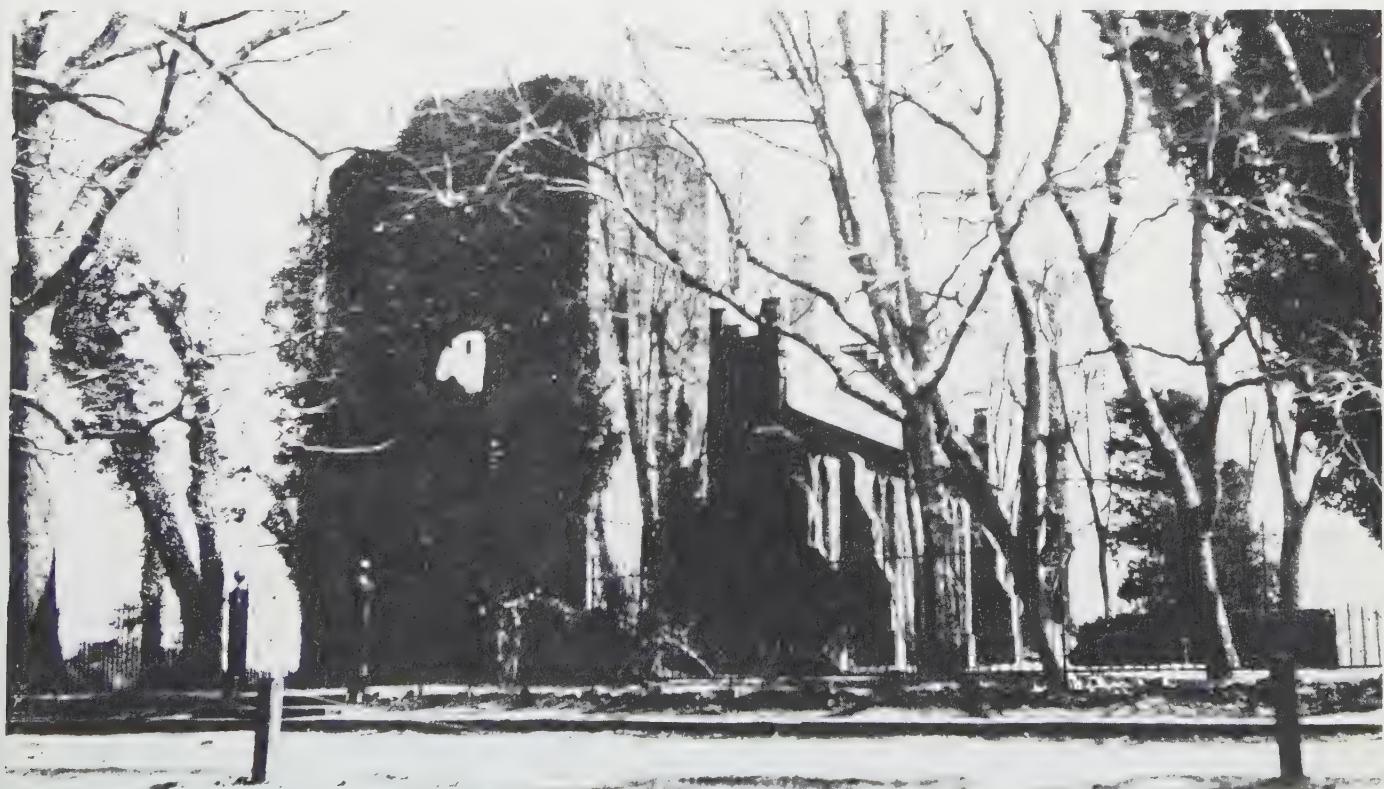
Old Bristol, England.



t' Fort nieuw Amsterdam op de Manhatans



New Amsterdam—1626-28. The Hartgers View. The earliest known view of New York.



Jamestown—Tower of the church built in 1647.

IT WAS on the feast of St. John Baptist, 1497, that John Cabot first discovered the American continent; and in his ship, "The Matthew," there was a chaplain of the Church of England. The Sixteenth Century was a time of discovery and exploration; and during the brilliant reign of Queen Elizabeth, many English navigators visited the New World, sounded unknown seas, and carried everywhere the sonorous tones of the Anglican service.

Explorers Acted as Early Missionaries to the New Continent

During June, 1579, Sir Francis Drake, having travelled so far up the western coast of America that he found the climate unbearable, turned back; and at "38 degrees latitude it pleased God to send us into a faire and good Bay," (Drake's Bay). Anchored there, Drake was hospitably received by the natives; and having called his company to prayers, he had his Chaplain, Francis Fletcher, read the Scriptures to which the natives "were attentive, and seemed greatly to be affected with it."

The chivalrous and romantic Raleigh is associated with the early efforts to plant the Church in the western hemisphere. The object of this colony at Roanoke was avowedly missionary; much of the money that was given for his expedition was for the express purpose of planting the Christian religion in America. During the brief existence of that colony, a friendly Indian, Manteo, was admitted to Holy Baptism; and the following Sunday, the first white child born on American soil, Virginia Dare, was christened.

In the founding of Jamestown, the first permanent English settlement in America, the Church played a decisive part. The Anglican clergy were among the original incorporators of the project. The first charter expressed the earnest expectation that the colony would tend towards the "propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages, living in those parts, to human civility and to a settled and quiet government."

In the royal instructions for the government of Virginia, drawn up before a single vessel set out, the President and Council were instructed to see that the "true word and service of God were preached, planted, and used" among the Indians residing within the limits of the colony; and it was ordered that the English settlers treat the natives "with unfailing kindness" and "draw them to the true service and knowledge of God."

It was a religious period; and a genuine religious spirit pervaded the national life of the time. The founders of Virginia were men of piety, who weighed their words and reflected on their motives.

Unhewed Trees Formed Seats for the Out-of-doors Churches

When the *Susan Constant*, the *Goodspeed*, and *Discovery* dropped down the Thames from London, December 20th, 1606, a Church of England clergyman, the Rev. Robert Hunt, was aboard one of the vessels. He was bound for the unsettled coast of Virginia, that he might minister to the spiritual needs of the colonists and penetrate to the hearts of the savage natives.

On April 26th, 1607, the settlers arrived at a cape, which they named Cape Henry, after the Prince of Wales. There they planted a cross and, on the 13th of May, they chose the site of Jamestown for their first settlement, making their vessels fast to the trees. Most interesting to churchmen is the testimony of Captain John Smith:

"When first we went to Virginia, I well remember we did hang an awning (which is an old sail) to three or four trees, to shadow us from the sun; our walls were rails of wood; our seats unhewed trees till we cut planks; our pulpit a bar of wood nailed to two neighbouring trees. In foul weather, we shifted into an old rotten tent; for we had few better, and this came by adventure for new.

"This was our church till we built a homely thing like a barn, set upon cratchets, covered with rafts, sedge, and earth."

And yet, he says, "We had daily Common Prayer, morning and evening; every Sunday two sermons; and every three months the Holy Communion, till our minister died; but we continued our prayers daily, with an homily on Sundays, for two or three years after, till more preachers came."

There was much dissatisfaction at times; but the wholesome influence of the clergyman was a restraining force. Captain Smith paid a high tribute to that first minister of our first permanent colony, when he said that many were the mischiefs that daily sprang from the ignorant and ambitious spirits of the colonists, "but the good doctrine and exhortation of our preacher, Mr. Hunt, reconciled them."

Doubtless to the Rev. Mr. Hunt belongs the distinction of baptizing the Indian princess, Pocahontas, and solemnizing her marriage to John Rolfe, a young English gentleman. Her visit to England, where she was

presented at court, did much to strengthen the missionary zeal of the British, who made large gifts to bring about the conversion of the Indians.

In 1619, the first popular legislative assembly ever held on American soil—the Virginia House of Burgesses—met in the Church at Jamestown. All the representatives took their places in the choir until the Rev. Mr. Buck said prayers. Then the burgesses retired into the body of the Church; and during their short session, they passed laws dealing with questions of morality, the support of the Church, and the enlightenment of the native Indians.

On the fifth or sixth day they considered the erection of a university or college for the Indians. This suggestion was received with enthusiasm at home and abroad. Collections were taken for a project which would bring the Indian children to the knowledge of God; a site was chosen at Henrico; and the first library in British North America given to a public institution was sent over for the proposed college. A gift of 550 pounds was made, to found a scholarship for educating very young Indian boys at the school until they could be taught a trade.

Dr. Blair's Coming Gave New Spirit to the Discouraged Colonists

All was well, until the terrible Indian massacre of 1622 came as a surprise, and nearly wiped out the colony. For some time there was a deep-seated feeling that the Indians were hopeless, and that all efforts to Christianize and educate them were futile. Still the advisability and means of educating them were subjects of discussion throughout the whole century.

With the coming of the Rev. James Blair to Virginia in 1685, as the special agent of the Bishop of London, a new spirit came into the Church. Dr. Blair convened the clergy with regularity, and inspired them by precept and example to do their duty to the utmost of their ability. Largely through his efforts, the second college in America came into being—the College of William and Mary, at Williamsburg, Virginia. He was its first president.

Throughout the rest of the colonial period, all the presidents of William and Mary and many of the professors, were Church of England clergymen; and the first Bishop of Virginia, the Rt. Rev. James Madison, was also a president of that college. When Williamsburg superseded Jamestown as the chief city of the colony and the seat of government, old Bruton Parish Church came into prominence; and the leading men of

the new republic were identified with that noble edifice—the oldest Church-building in continuous use in America.

There are some notable colonial churches in the Old Dominion. A very solid and stable architecture was developed; the best of bricks were used. The parish church was the centre of social and community life and activity. It was in Virginia that the vestry system was developed; and many of the statesmen of the new republic gained their first experience in administrative and executive affairs from their service on the parish vestries.

By Establishing Libraries, Dr. Bray Exerted a Great Influence for the Church

The Church of England was early established in Maryland; but its affairs in that province were rather precarious, because of contending factions, until the influence of the Rev. Thomas Bray permeated not only Maryland but the other American colonies. The Church owes more to Dr. Bray than perhaps to any other man of the colonial period.

Born in 1656, Thomas Bray was appointed to go to Maryland as missionary of the Bishop of London. Up to that time, there had been no systematic method of securing missionary clergy for the colonies. Men volunteered for service; and usually the Bishop of London was able to secure money for their trip across the ocean. Later the Crown appropriated a royal bounty to defray the expenses of the voyage. Once in the colonies, however, the clergymen were not sure of adequate support.

Dr. Bray felt that the clergy would be more capable and more efficient if they had plenty of good books to study. They were three thousand miles away from libraries of any size; there were no large schools. Mentally, they were in danger of deteriorating. So Dr. Bray devised his celebrated library system—personal libraries for the clergymen and circulating libraries for the parishes—and worked out rules which have been the basis of the modern lending library. He sent large libraries to the five principal cities of the new world, and nearly a hundred libraries to the smaller towns and parishes. He exported thousands of small books—devotional tracts, prayer books, Bibles, and the like—for free distribution. As he was of limited financial resources, he was compelled to solicit funds and to form a corporation for the purchase and awarding of books. The result was the S. P. C. K. (The Society for the Promotion of Christian Knowledge), which is still in existence, and has financed many missionary enterprises and published books in numerous languages.

When Dr. Bray visited America, he was impressed with the need of a

regular supply of ministers—ministers who could be assured a living income and would not be at the mercy of a capricious local governing body. Thus there sprang from his genius the S. P. G. (The Society for the Propagation of the Gospel in Foreign Parts), chartered in 1701 and still the great missionary organization of the Church of England. Till the end of the Revolutionary War, most of the clergymen sent to all the colonies (except Maryland, Virginia, and Florida) were chosen and to a large extent supported by the S. P. G. The Society secured funds and guaranteed its missionaries a living; it distributed thousands of tracts and

religious books throughout the colonies; it founded schools and maintained school-masters.

Even here Dr. Bray's activities did not cease. He became interested in the condition of imprisoned debtors, and influenced a Parliamentary investigation into the hardships of the inmates of Whitechapel and the Fleet prisons. Dr. Bray was undoubtedly the first to direct General James Oglethorpe's attention to the problem of these unfortunates, and thus contributed to the founding of the colony of Georgia for them. Around Dr. Bray there gathered a small circle of friends and admirers, who had themselves incorporated as "The Bray Associates." Oglethorpe was one of the number.

The "Associates" devoted their energies to the education of the negro in America. Although their funds were never large, they supported schools and teachers for the colored people in several colonies, and, as late as 1808, they were financing work among the negroes in Philadelphia.

One of the first works of the S. P. G. was to send three missionaries to America to survey the field, and report concerning the actual needs; for the Society moved with system and success.

One of the three men sent to America in 1702 was George Keith, a former Quaker, who was an excellent debater. The other two were Talbot and Gordon.

Despite Puritan Opposition, the Church Made Headway in New England

In New England the highly trained leaders among the Puritans had been brought up in the Church of England, and had been schooled at the Universities under Anglican influences. Some of them had even taken orders in the Church, and had no thought of severing their connexion with it, even when they set sail for New England. Opposition to the Church did develop, however; but it could not be permanently kept out of New England. King's Chapel was early established in Boston; and that zealous layman, Col. Caleb Heathcote could not rest until he had introduced and financed the Church in a number of Connecticut towns.

Yale College had been founded as a stronghold of Congregationalism; and it was a great shock to that body, when Timothy Cutler, the president of Yale, and four members of the Faculty declared that they had become Episcopalians. One of that group, Samuel Johnson of Connecticut, philosopher, scholar, and practical executive became the first president of King's College (now Columbia University).



Seal of The Society for the Propagation of The Gospel.



The Consecration of Bishop Stabury by the Bishop of Aberdeen.



Bishop White, who presided over the Convention which revised the Liturgy after the Revolution.

EPISCOPALIANISM.

The Two Extremes--Ritualistic and Reformed.

Services in Two New York Churches.

The Reformed Church.

From the New York Sun, Jan. 5.

It is announced that a congregation has been organized in this city, to be under the pastoral care of Bishop Cummins, of which the service in Steinway Hall yesterday morning was the first public gathering. The hall was well filled by respectable, intelligent, and devout persons.

The officiating clergymen entered from a side door and took seats on the platform. The first was the Rev. William V. Feltwell, of West Farms, whose church was closed against him a few days ago because of his avowed adherence to the new movement. Then followed the Rev. B. B. Leacock, assistant minister of the Church of the Holy Trinity (the Rev. S. H. Tyng, Jr.'s). The procession was ended by the Bishop of the new dispensation, the Right Rev. Dr. Cummins. They wore plain black gowns.

After they had knelt in silent prayer, the Bishop announced the first hymn of the collection, and requested the congregation to join. At the conclusion of the hymn the Rev. Mr. Feltwell pronounced the following opening sentence from the new Prayer-Book:

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Also the sentence beginning: "Read your hearts and not your garments," &c.

He also read the invitation to prayer, as in the regular Book of Common Prayer. Then followed the general confession, also unaltered. The Declaration of Absolution, as printed in the Protestant Episcopal Book of Common Prayer, is unchanged in Bishop White's book, which is announced as the standard of the Reformed Church, and is preceded by this rubric:

A declaration concerning the forgiveness of sins; to be made by the minister alone, standing, the people still kneeling.

But in this initiatory service a marked freedom was indulged, the declaration being transposed into a prayer said by the minister, kneeling, the words "given power and commandment to his ministers to declare and pronounce" being omitted, the sentence being rendered, "and hath promised to his people, being penitent," &c. The Lord's Prayer was then said, followed by the antiphonal prayer of the Prayer Book:

O Lord! open Thou our lips.

Ans.—And our mouth shall show forth Thy praise.

Followed by the words set forth by the new Prayer Book:

O God! make speed to save us.

Ans.—O Lord! make haste to help us.

Then, all standing, was said the "Glory be to the Father," &c.

The anthem, "Veni, exultimus Domino," as appointed in the old Prayer Book, follows in the new book, except that the whole of the psalm (the xcv.) is appointed to be read.

The psalter for the fourth day of the month was read, the same as in the Protestant Episcopal service, followed by the "Gloria in Excelsis," sung to the old chant.

The lessons were read by the Rev. Mr. Leacock. After the first lesson the "Te Deum Laudamus" was said, the only change from the commonly accepted version being in the interpolation of the word "pure" in the sentence, "Thou didst humble thyself to be born of a pure virgin."

The second lesson was the thirteenth chapter of 1. Corinthians. The new Prayer Book requires one of the same anthems to be said after the second lesson, as appointed in the Book of Common Prayer, only that the selections are

fuller in the new version. But Bishop Cummins assumed the right to ignore the rubric in this regard, and instead announced the twenty-fourth hymn.

The Bishop then took his place at the desk and led in the pronouncement of the Apostle's Creed as it is given in all modern prayer-books. The prayers and litany following were read by the Bishop. They differed from the common version in these respects: In the antiphonal supplications following the creed, after the answer by the people, "And grant us thy salvation," the following occurs:

Minister—O Lord, bless and preserve these United States.

Answer—And mercifully hear us when we call upon Thee.

Minister—Endue Thy ministers with righteousness.

Answer—And make Thy people joyful.

The collect for peace and the collect for grace were read without change. Then followed the litany, including what is now generally termed the lesser litany, all of which is appointed to be read without the omission permitted by the ordinary Prayer-Book. In the petition, "From all inordinate and sinful affections," &c., the language is changed so as to read: "From fornication and all other deadly sin," &c. After the petition, "We sinners do beseech Thee to hear us," &c., occurs this interpolation:

That it may please Thee to endue the Congress of these United States, and all others in authority, legislative, judicial, and executive, with grace, wisdom, and understanding; to execute justice and to maintain truth.

And in the supplication for "All Bishops, Priests, and Deacons," the new version reads: "All Bishops and other Pastors."

There are one or two other minor changes of a single word which do not materially alter the sense. The final supplication:

O Lamb of God, who takest away the sins of the world:

Have mercy upon us.

is omitted in the new version. The lesser litany begins as follows:

O Christ hear us.

O Christ hear us.

Lord, have mercy upon us, and deal not with us according to our sins.

Neither reward us according to our iniquities.

And then omits all that follows in the Book of Common Prayer down to the prayer, "O God, merciful Father," &c. The "Glory be to the Father," before the prayer "From our enemies defend us," is omitted in the new version. The rest of this part of the service is the same as that given in the Protestant Episcopal Prayer Book; but on this occasion Bishop Cummins took the liberty of omitting the prayer, "We humbly beseech Thee," and also the general Thanksgiving.

After the litany the eighth hymn was announced.

The ante-communion service, the reading of which stands upon the same requirement in the new Prayer Book as in the old, was wholly omitted yesterday, the Bishop proceeding with his sermon immediately on the close of the hymn.

[An abstract of the sermon was given in our issue of last Monday.—ED. TRIDUNE.]

The Ritualistic Church.

From the New York Sun, Jan. 5.

In Forty-fifth street, between Seventh and Eighth avenues, is the Church of St. Mary the Virgin. It is a pretty little chapel of brown sandstone, built in the simple, early medieval style of Gothic architecture. On the door within the vestibule is posted a notice that the chapel is free. Noisily the little green door swings open to the touch, and the visitor is in a plain Gothic chapel, with high, arched ceiling, with pointed lancet windows set deep in the walls.

Within the arched sanctuary, at the upper end of the chapel, is a tall and imposing Gothic altar of marble, with a statue of the Blessed Virgin in a niche on the gospel side, and one of St. John in the one on the epistle side of the altar. The candles on the altar, the tabernacle, the laces, the chalice and its embroidered cover, are all precisely like those of the altars of Roman Catholic churches. There is a cross, not a crucifix, above the tabernacle, and the form and adorments of the candles, and the addition of two immense candles and candlesticks on each side of the holy inclosure, formed by the altar rail, mark the difference between this and a Roman Catholic altar. The

prevailing colors within the sanctuary are maroon and dark blue. The whole effect is cheerful and pleasing.

This pretty chapel of free worship is an English Catholic or Ritualistic church. Its Rector and officiating priest is the Rev. Father T. McKee Brown. His associate is the Rev. Father Noyes. These priests hold their office and exercise their functions as clergymen within the communion of the Protestant Episcopal Church of America, and under the ecclesiastical direction of the Bishops of the Church. The Book of Common Prayer is used by the greater part of the congregation, but to follow the services intelligently it is necessary to have a manual of devotions compiled especially for the use of the Ritualistic branch of the English Catholic or Episcopal Church.

Yesterday morning the long, dark, walnut benches (they have no pews) were about half filled with a congregation evidently of the best classes of our metropolitan society. Not a fashionable congregation in the usual sense, but a well-bred, elegant assemblage of ladies and gentlemen in that tasteful demi-toilet which is always worn in church in England or Continental Europe. They were not dressed in the loud style of many of our Fifth avenue and Murray Hill churches.

Every one that entered made the sign of the cross on taking a seat, then knelt in prayer, just as Roman Catholics do, except that the head was bowed longer and the worshipper's attention was not fixed on the altar in so absorbed a manner as in the Roman Catholic churches. Two priests, ten or twelve choristers, and four altar boys formed the procession which entered from the sacristy door in the manner and order observed in Roman Catholic churches. They were very similarly dressed. The celebrant wore a white alb over a black cassock, a maniple and girdle precisely like a Roman Catholic priest's. His white chasuble is a little different in form, hanging like a cloak around his person, but ornamented with an embroidered cross on the back. The priest who preached the sermon of the day wore a plain white surplice and an embroidered stole. The altar boys had on red cassocks and white muslin surplices. The service at the altar was almost identical with the Latin mass of the Roman Church, but that it was mass in English. The priest intoned the whole service, and the choir responded in the music of the mass. The music was excellent, and one voice, a pure high soprano, gave the solos in the credo, sanctus, Agnus Dei and Benedictus with taste, fervor, and fine effect.

The sermon preached by the Rector, Father Brown, was read with great rapidity from a reading-desk in the middle aisle. The subject was the nativity and manifestations of Jesus Christ, and the lessons of faith and humility taught by his birth in a lowly manger. The preacher warned his congregation of the want of faith displayed in this age, in which, whenever Jesus Christ stirs us up to greater strictness, temptations come to draw Christians from their duty in approaching the sacraments and coming to confession. At the conclusion of his sermon, he blessed his congregation with the sign of the cross, and the canon of the mass was begun. The elements of the Communion were not divided in the administration of the Eucharist. Those who presented themselves at the altar rail partook first of the water, then of the chalice. The service was closed with a procession of clergy, choristers, and altar-boys, slowly filing out of the sanctuary to the music of a beautiful processional hymn, sung in English.

After the service, the reporter was presented to the Rev. Father Noyes by a lady in the congregation.

Reporter—Your service closely resembles that of the Roman Church.

Father Noyes—Yes; but there are some fundamental differences. We administer the Communion in both kinds, and there are no prayers for the Infallible Head of the Church. The prayers for the dead are not like theirs, and all the service is in English.

Reporter—Do you teach the doctrine of the real presence in the Blessed Sacrament?

Father Noyes—Certainly.

Reporter—In what do you differ most from the Roman Church?

Father Noyes—In the doctrine of papal infallibility. If a general council of the whole Catholic Church should be called, including the Greek, the English, and the Roman, we would

give the Bishop of Rome his seat as the Primate of the Roman Catholic Church. You must come again on some festival day when our services are more imposing and our music more elaborate. It was extremely simple to-day.

The lady furnished the reporter with the little prayer-book in use among the ritualists. It is entitled, "The Divine Liturgy and Daily Sacrifice: a Manual of Devotions for the Sacrament of the Altar from Ancient Sources. Edited by the Rev. Orby Shipley, M. A. London edition." In it are found several acts of devotion and certain prayers from the "Paradise of the Christian Soul." The first prayer for the priest and one or two other short prayers and selections are from the "Priest to the Altar" and "Hours of the Passion." The prayers for the dead are taken from the "Liturgy of St. Mark" and from the "Elizabethan Primer" (Moultrie's edition), from "St. Anselm's Devotions" and the first "Liturgy of Edward VI." Dr. Little late's "Offices of the East in Church," Bright's "Ancient Collects," the "Sarum Use," the "Mozarabic Offices," and various Greek, Latin, and English sources supply a large portion of the compilation. It is a singular and interesting mixture of the prayers of the "Book of Common Prayers" and devotions which are familiar to any one who is accustomed to the prayer-books of the Roman Catholic Church.

In the canon the celebrant uses the following words at the consecration of the Paten: "Hail to all ages! Most holy flesh of Christ that art to me the chiefest of all good things!" At the consecration of the chalice he says: "Hail to all ages! Heavenly cup of the blood of Christ, that art to me the chiefest of all good things." The words for the administration of the Paten are: "The body of our Lord Jesus Christ which was given for thee, preserve thy soul unto everlasting life. Take and eat this, in remembrance that Christ died for thee; and feed on Him in thy heart by faith, with thanksgiving." For the chalice is said: "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul unto everlasting life. Drink this, in remembrance that Christ's blood was shed for thee, and be thankful."

In the congregation were soon six nuns of Sisters of Mary, a religious order fostered in this church. They wore a similar garb to that of a Sister of Mercy. They have a school and charitable hospital in the upper part of the city near the church. They take vows of celibacy, obedience, and poverty, and devote themselves to works of charity or education, just as the orders for women do in the Church of Rome.

Chicago Daily Tribune,
Jan. 10, 1874, Supplement.

EASTER—FORMERLY AND NOW.

Ezra Stiles, D. D., before he became president of Yale College, was for many years the pastor of the Second Congregational Church in Newport, Rhode Island. His "Diary" was begun there in 1769. In the entry of this diary, under the date, April 11th, 1773, is the following sentence: "This is Easter Sunday so called. In my preaching this afternoon I considered the question whether this anniversary was kept by the apostles?" What answer he gave to that question is not recorded. One may guess what it was from the fact that on that same "so called" Easter Sunday, he gave public notice of the "public Fast" to be observed on the following Thursday. In all the three volumes of his diary, covering a period of twenty-six years, there is no other allusion to Easter Sunday. In the two large volumes of the "Diary of Thomas Robbins, D. D.," covering a period of fifty-eight years (1796—1854), there is no reference to Easter Sunday, if the minute index to

each volume may be trusted. Dr. Robbins's "Diary" begins only one year later than the ending of that of Dr. Stiles. The two together cover the period of eighty-five years, from 1769 to 1854.

Both of these eminent ministers were in touch with many churches of different denominations, both were, for their time, men of unusual liberality of mind, and both were punctilious in jotting down in their diaries, day by day, events of interest with annotations thereon, especially matters of religious interest. They frequently allude to Christmas and Christmas services and festivities, but the only allusion to Easter discoverable in their diaries is the one above mentioned. Yet throughout all those eighty-five years, in Rhode Island and in Connecticut, Christian churches, well known to those eminent diarists, were annually celebrating Easter Sunday. The silence of good Drs. Stiles and Robbins on this matter is significant. They could not condemn the Easter observance, being broad-minded as sensible men. They did not approve it, or in the privacy of their diaries they would have set down something to that effect. They simply ignored the matter as pertaining to Episcopalianism, possibly inclining to Romanism, and at least favoring of "formalism." And yet Dr. Robbins, as his diary shows, found the Episcopalianism of his years much more congenial to him than the Baptists and the Methodists. One perceives how sharply defined, how strongly walled in, how bristling with defences were the various religious "isms" of those bygone years.

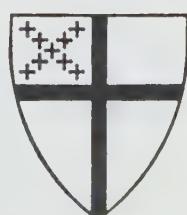
Christmas did somewhat attract these old Congregational worthies. Dr. Robbins is on record as having somewhat stealthily attended four different religious services on that day. Once he attended an entertainment on Christmas evening, but cautiously adds, "The people, however, were not Episcopallians!" He notes that in the year 1812, "The first society in Hartford had a Christmas meeting—I presume for the first time." Dr. Stiles went somewhat further than Dr. Robbins. He not only occasionally attended Christmas services in Episcopalian churches, as he also sometimes ventured into Hebrew synagogues, but he repeatedly expresses his cordial sympathy with all Christians, who, "without superstition," celebrate the Saviour's birth, adding, however, that "had it been the will of Christ that the anniversary of his nativity should be celebrated, He would at least let us have known the day." So far, as concerns Christmas, these men, fair representatives of the non-Episcopalian ministers and churches, ventured. They skirted and now and then entered the outer circle of the fiery furnace of superstition and formalism without incurring other injury than the smell of the smoke in their singed garments,

but neither of them ever dreamed of instituting any religious observance of Christmas within the bounds of their own particular "ism." As for the rash and riotous temerity of the old First Church of Hartford in holding "a Christmas meeting" in the year 1812, that passes understanding. It is safe to say that the "innovation" was not repeated during the next fifty years.

But Easter! The celebration of the anniversary of the Lord's resurrection! The high and holy Festival so precious in the early church, so magnified by all the great Fathers, Eastern and Western! there is scarce a trace of it, outside the Roman and the Episcopalian churches, here in New England, until about the year 1860. Dr. Robbins's diary, ending in 1854, makes no mention of it. What may be found in other diaries or annals of his and Dr. Stiles's time, we cannot say, but it is safe to say that the celebration of Easter and of Good Friday, and of Christmas also, in the non-liturgical churches of New England, was practically ignored until about the year 1860, and that not until several years later did that celebration find anything like favor in those same churches.

One who can remember what was the state of things in this respect in the Congregational, Baptist, Methodist and other non-liturgical churches, fifty or sixty years ago, and especially in towns and villages where the Episcopalian church did not exist, can but wonder as well as rejoice at the great change that has ensued. Not to speak of city churches and their elaborate—sometimes distastefully elaborate—celebrations, there is scarce a church so remote, small and obscure that does not at Christmas and Easter suit its service, its sermon, its prayers and its hymns to the occasion. It were idle, perhaps, to attempt any definition of the causes of this change, of the motives of this movement which, at first, was regarded by the elders with disapprobation and alarm. Entrenched in their own peculiar and formidable formalism, they feared the fancied formalism of festival and ritual. But that movement, once the dykes of "ism" were pierced, came in like a flood, sweeping away a lot of old rubbish and bringing in a store of good things—"whereof we are glad."

Hartford Courant,
Sunday, Apr. 4, 1915.



THE CONTEMPORARY ACCOUNT OF THE CONSECRATION OF MATTHEW PARKER TO THE EPISCOPATE

From the original Latin manuscript now preserved in the Library at Lambeth Palace, translated by T. J. Bailey.

Matthew Parker, Archbishop of Canterbury, consecrated December 17th, 1559, was the first post Reformation Archbishop to be consecrated according to the ritual of the Book of Common Prayer.

Order of Rites and Ceremonies observed in the Consecration of the Most Reverend Lord Matthew Parker, Archbishop of Canterbury, in the Chapel within his manor of Lambeth, on Sunday, viz., the seventeenth day of the month of December, in the year of our Lord one thousand five hundred and fifty-nine.

In the first place, the east end of the chapel was adorned with tapestry, but the floor was covered with red cloth, and the table which was to be used for the holy offices was placed at the east end thereof, adorned with a frontal and a cushion.

Besides which there were four chairs placed towards the south part of the east end of the chapel, for the four bishops to whom the duty of consecrating the Archbishop was delegated.

Moreover, a faldstool covered with a carpet and cushions, was set before the several chairs against which the Bishops, when kneeling, might rest. In like manner, also, a throne and a faldstool, adorned with hangings and a cushion, were placed for the Archbishop at the north side of the east end of the same chapel.

These things having been arranged in their order, early in the morning about five or six o'clock, the Archbishop, wearing a scarlet gown and hood, enters the chapel by the west door, with four wax torches borne before him, and accompanied by the four Bishops who were to perform the Consecration, viz., William Barloe, sometime Bishop of Bath and Wells, now elect of Chichester, John Scory, sometime Bishop of Chichester, now elect of Hereford, Miles Coverdale, sometime Bishop of Exeter, and John, Suffragan of Bedford; and all of them in their several order having taken the seats prepared for them, immediately Morning Prayer was said in a clear voice by Andrew Peerson, chaplain to the Archbishop, at the conclusion of which, John Scory, of whom we have spoken above, ascended the pulpit, and having chosen as his text, "The elders who are amongst you I exhort who am also an elder," preached not inelegantly.

The sermon being ended, the Archbishop and the other four Bishops go out of the chapel together, to prepare themselves for the Holy Communion, and, without delay, forthwith return by the door on the North side, vested in the following manner, viz., the Archbishop in a linen surplice (as it is called), the Elect of Chichester in a silk cope, ready to celebrate the Blessed Sacrament, who was served and assisted by two of the Archbishop's chaplains, viz., Nicholas Bullingham and Edmund Gest, Archdeacons of Lincoln and Canterbury, respectively, similarly vested in silk copes; the Elect of Hereford, and the Suffragan of Bedford in linen surplices.

But Miles Coverdale used only a woollen gown reaching down to his feet. In this manner vested and arranged in their places, they proceeded to celebrate the Communion, the Archbishop kneeling on the lowest step of the Chapel.

The Gospel being ended, the Elect of Hereford, the Suffragan of Bedford, and Miles Coverdale (of whom above), presented the Archbishop to the Elect of Chichester, sitting before the table in his chair, with these words, "Reverend Father in God, we present unto you this godly and well-learned man to be consecrated Archbishop." After he has said this, the Queen's letters patent or mandate for the consecration of the Archbishop were at once produced, which having been read by Dr. Thomas Yale, Doctor of Laws, the oath of the Queen's supremacy, or for the defence of her Majesty's Supreme authority, was administered to the Archbishop, according to the Statutes made and provided in the first year of the reign of our most gracious Queen Elizabeth, which, when he had solemnly taken in the words prescribed, with his hand upon the Holy Gospels, the Elect of Chichester having exhorted the people to pray, prepared himself to sing the Litany, the choir responding. Which being ended, after some questions proposed to the Archbishop by the Elect of Chichester, and after certain prayers and suffrages to Almighty God, according to the form of the book published by authority of Parliament, the (Elect) of Chichester and Hereford, the Suffragan of Bedford, and Miles Coverdale laid their hands upon the Archbishop, and said in English—"Take the Hollie Gost, and remember that thou stirre upp the grace of God, which ys in the by Imposicon of handes, for God hath not giuen us the Spirite of feare, but of Power and Loue and Sobernes."

Having said this, they delivered the Bible into his hands, using the following words—
 “Gyve hede unto thy readinge, exhortacon and Doctrine, think upon thes thinges, conteyned in thys Booke, be diligent in them that the increase comminge therbye may be manifest unto all men; Take hede unto thy self, and unto thy Teachinge, and be diligent in Doinge them for by doinge thys, thou shalt sauе thy self, and them that hear thee through Jesus Xpe. our Lord.”

After they had said these things, the (Elect) of Chichester, without any delivery to the Archbishop of the Pastoral Staff, continues the remainder of the Communion Office, with whom the Archbishop, and the four Bishops before named, with some others, received the Holy Communion.

At the conclusion of the Service the Archbishop goes forth by the North door at the East end of the Chapel, accompanied by the four Bishops who had consecrated him, and immediately, attended by the same Bishops, returns by the same door, vested in a white Episcopal Surplice, and Chimere (as they call it) of black silk, and wearing round his neck a certain collar made of valuable sables. In like manner, the Bishops Elect of Chichester and Hereford were each vested in their Episcopal vestments, a surplice and chimere, but Coverdale and the Suffragan of Bedford wore only woollen gowns. Then going towards the West door, the Archbishop gave severally white staves to Thomas Doyle his steward, John Baker his treasurer, and John March his comptroller, in this manner admitting them to their duties and offices.

These things, therefore, having been performed in this manner, in due order (as aforesaid), the Archbishop leaves the chapel by the West door, those of his family, related by blood, who were of higher rank preceding him, the others following after him.

All and singular these things were done and performed in the presence of the Reverend Fathers in Christ, Edmund Grindall, Bishop-Elect of London, Richard Cockes, Elect of Ely, Edwin Sandes, Elect of Worcester; of Anthony Huse, Esq., principal and chief Registrar of the said Archbishop, of Thomas Argall, Esq., Registrar of the Prerogative Court of Canterbury, of Thomas Willett and John Incent, Notaries Public, and some others.

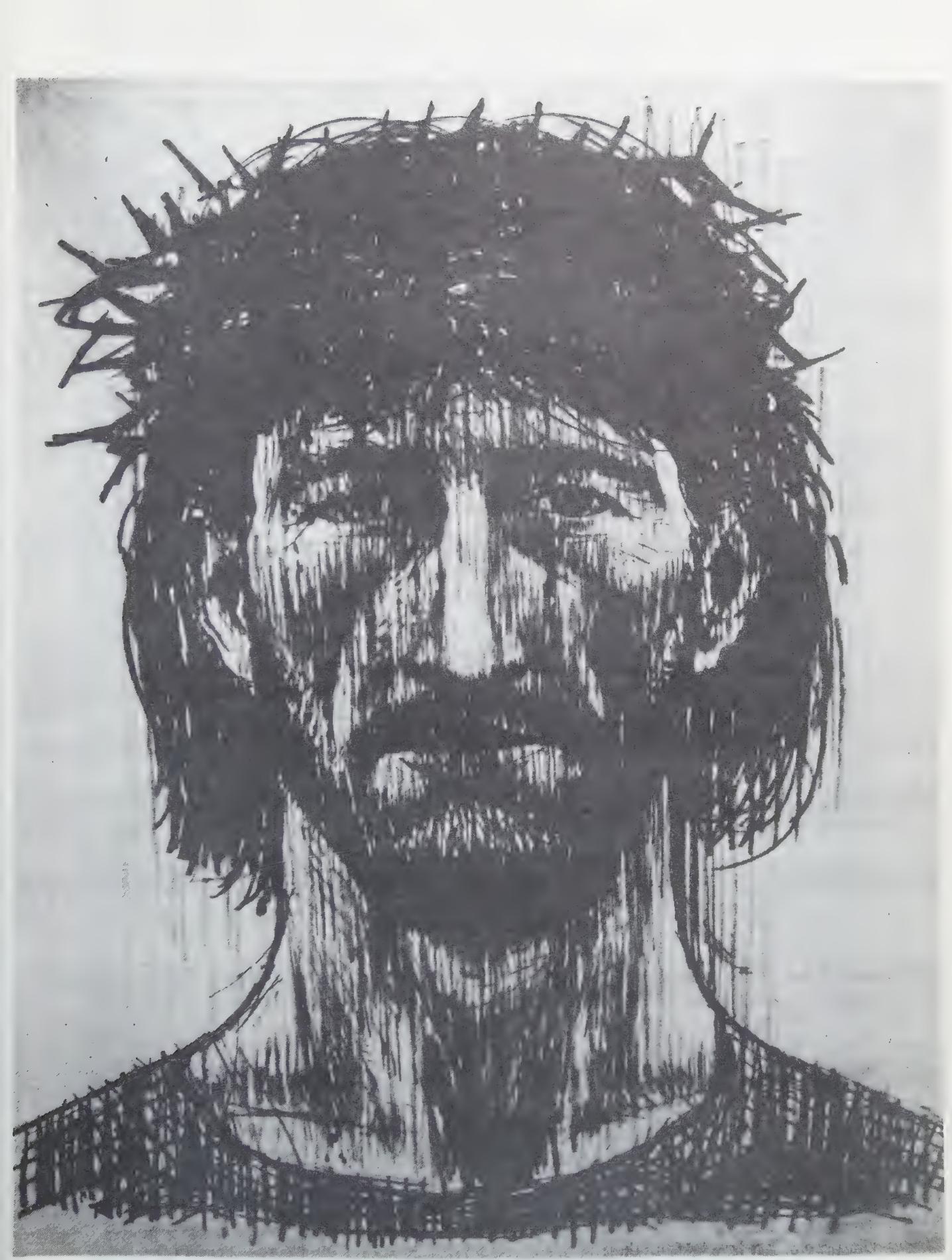








Painting by Harry Anderson; RNS Photo





O GOD, who by the passion of thy blessed Son hast made the instrument of shameful death to be unto us the sign of life and peace: Grant us so to glory in the Cross of Christ, that we may gladly suffer shame and loss; for the sake of the same thy Son our Lord. *Amen.*

"GOD...HATH MADE OF ONE BLOOD ALL NATIONS
OF MEN...." Acts 17:26.



Arians believed that Jesus was not personally divine, but that the Logos or Word was a less-than-divine heavenly being who became united with man.

Apollinarians believed that Jesus had no human soul, but merely a human body. Later they insisted that even the body came down from heaven where it had had a long previous existence. They did not become a well established sect.

Nestorians believed that statements that were true of Jesus the man were not necessarily true of God the Son. They used the term "Emmanuel" for the one person who was both God and man. This seemed to the orthodox to imply that the Emmanuel was two distinct persons.

Monophysites believed that Jesus had only one nature, with both human and divine attributes. The orthodox believed that He was one person with two complete natures, having everything that pertains to divinity and everything that pertains to humanity. (A modern illustration of this concept is that of the author who is a character in his own book. He is the same person, completely author, completely character, existing in two modes of reality.)

The **Second Council of Constantinople** in condemning various heretics, reaffirmed the findings of earlier councils and also anathematized a set of propositions of a famous theologian who had been dead for a long time — Origen (A.D. 185-253). **Monothelites** attempted to find a formula to reunite orthodox and Monophysites on the proposition that Jesus had two natures but only one will. The Third Council of Constantinople decided that the formula was not true.

Iconoclasts were orthodox in faith but taught that pictures and statues (icons) of the saints were a violation of the Ten Commandments. They followed up their opinion with image-breaking riots in Constantinople. Eastern Orthodox accommodated to their opinions to the extent of allowing only flat paintings in churches, a practice followed to the present day.

The **Great Schism** in the 11th century was the

final breach between eastern and western Christen-

dom after a long history of growing apart. Roman

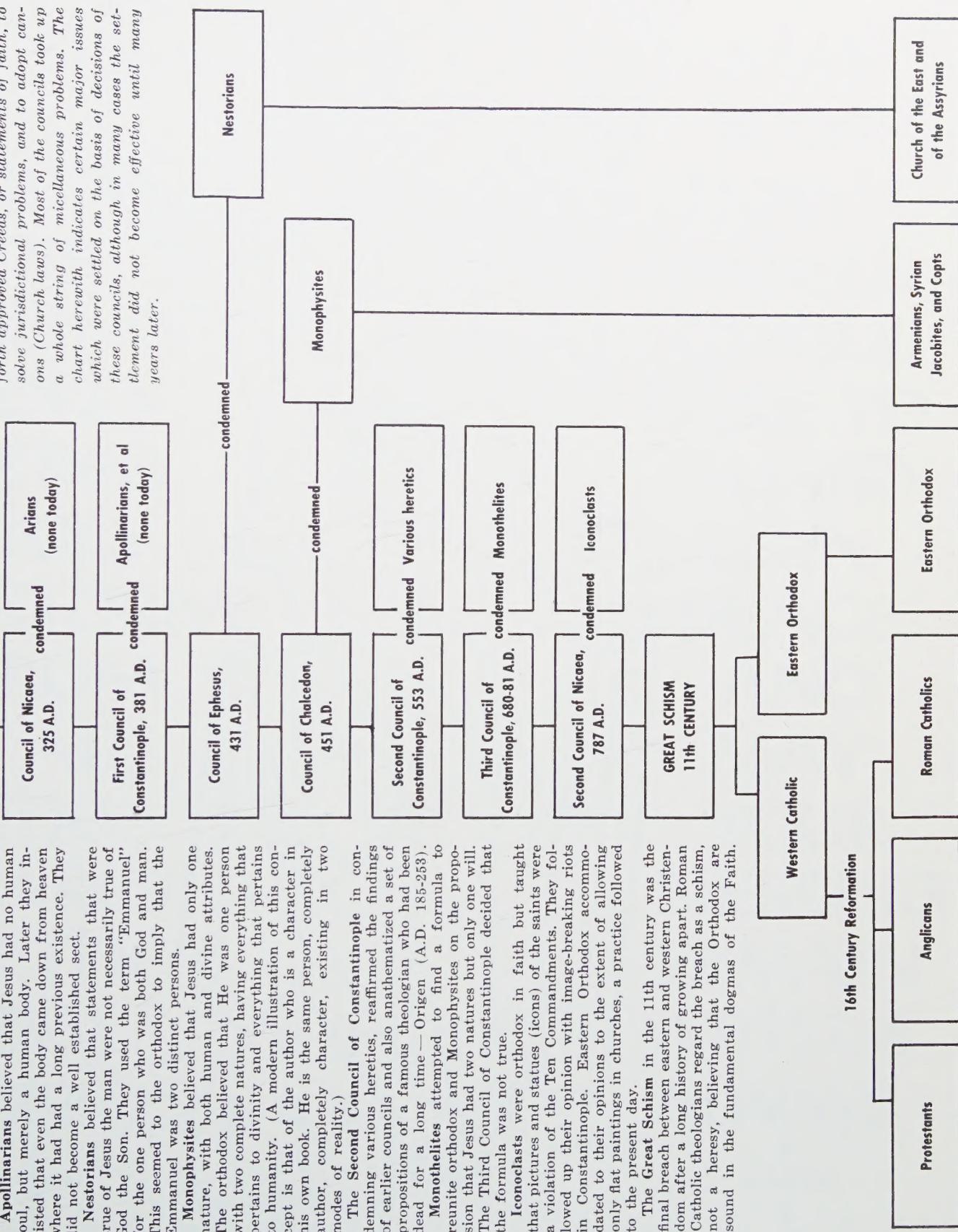
Catholic theologians regard the breach as a schism, not a heresy, believing that the Orthodox are

sound in the fundamental dogmas of the Faith.

EARLY CHURCH

The ancient ecumenical (world-wide) councils were convened by Roman emperors to settle differences within the Christian Church, to set forth approved Creeds, or statements of faith, to solve jurisdictional problems, and to adopt canons (Church laws). Most of the councils took up a whole string of miscellaneous problems. The chart herewith indicates certain major issues which were settled on the basis of decisions of these councils, although in many cases the settlement did not become effective until many years later.

THE ANCIENT ECUMENICAL COUNCILS



VISIT
THIS
WELLING,
LORD,
WE BEG
YOU,
AND DRIVE
FROM
IT ALL
THE
SNARES
OF THE
EVIL
ONE;

+

THROUGH CHRIST OUR LORD
AMEN

MAY
YOUR
HOLY
ANGELS
DWELL
HERE TO
GUARD
US IN
PEACE,
AND
MAY
YOUR
BLESSING
REMAIN
WITH US
ALWAYS

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